

1. Catonis disticha de Moribus ;

2. Dicta insigni septem Sapientum
Græcia.

3. Mimi Puliam, sive, Senecæ Proverbia,
Anglo-Latina

Cato item Grammaticæ interpretatus Latinis
& vernaculis vocibus pari ordine,
sed diversis lineis alternatis.

Quò se ætatula Puerilis Præcepta vitæ com-
munis ita legant ut intelligant.

A Carolo Hoolo, A. M. Privata Schola
Grammaticæ Institute in Purificum vi-
ciculo apud Londinates.

1. Cato's Distichs concerning Manners ;

2. Excellent sayings of the seven Wise Men of
Greece.

3. Publius's Stage Verses, or Seneca's Pro-
verbs in Latin and English.

Likewise Cato Construed Grammatically.
with one row Latin, and another English.

Whereby little Children may understandingly
learn the Rules of Common Behaviour.

By Charles Hool, Mr. of Arts, and Teacher
of a private Grammar School in Goldsmiths-Alley,
London.

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An Advertisement touching *Cato*, and some
other School-Books; translated
by Charles Hoole.

BEing abundantly perswaded, that the Latin tongue may as readily be attained, as the French and other Languages are with us; or at least to a great deal more perfection, both for speaking and writing, than commonly it is, and that also according to our old way of teaching, did we use such means to facilitate it, as they do in other Countries; I have seriously attended that method, and (as God hath given opportunity) contrived sundry helps, whereby I thought I might (probably) ease my own pains, and ready my Scholars at their Books.

And whereas I have hitherto forbore to mention the particular use of those already published, (because I have still in mind, after some other requisites provided, to make a full Discovery of the Art of Teaching, proceeding orderly from the very A B C to the height of what is attainable to at a Grammar School:) to satisfie their desires, who, continually importune me to say something here by way of Preface) touching the course I take, and the benefit I find in teaching this and other School-Books thus translated by me, I shall now freely impart my School Method, so far as concerneth those Books, and so fully as is requisite by writing. And hereby, I presume, I shall neither exasperate others, nor do prejudice to my self.

For I know very well, that the proportioning
of

An Advertisement.

of things taught to the Learners just capacity, and the ordering of present documents, in relation to the past and future, so as to help the memory to retain the one, and prepare the understanding for receiving the other; still carrying on his affections to covet more, is a meer flight, and yet a Matter-piece in our profession: Which indeed it is very difficult to discourse on, if not impossible to discover. Because (as I conceive) this *Ars infundendi* is continually attended with so many Circumstances, and requires such prudential considerations, as none can possibly observe and think on, but those that are very circumspect and assiduous in a long continued Practice. Scire quid deceat, est caput artis, quod nulla arte docetur, is very true in Schoolteaching.

When a Child therefore is, 1. So well acquainted with his entrance into the Latin Tongue, as that he can tell you (according to his rudiments, or Grounds of Grammar) what part of Speech any word is, what are its Accents, and with what it agrees, or by what it is governed according to Rule. 2. When he can decline any Noun, and form any Verb, and render the Rule of the Genders of the one, and of the Præterence and Supines of the other, out of *Propria quæ maribus*. Quæ Genus, and As in Præsentis. 3. When by the daily use of his Vocabulary, and Phrases, he hath a good stock of proper words, and neat expressions, so as plausibly to deliver himself upon any familiar occasion. 4. When he hath been exercised a while in construing, parsing, altering, and imitating the Collections out of the lowest School-Authors

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Authors, and can do it Grammatically, though not altogether so exquisitely, as may be expected and attained to by after practice. 5. When he can read either English or Latin pretty distinctly, and can frame to write truly and legibly, and to keep his books fair: Then let him take an easie progress in the same Language by the help of his Latin Grammar, and the Authors already provided him; after this Method.

1. Let him together with his *Sententiæ Pueriles*, procure himself a little Paper book of the same bigness, and handsomly ruled, in which let him every Monday, Tuesday, and Wednesday in the forenoon (after he hath read two or three Verses in the Latin Testament, and repeated his Grammar part.) 1. Write down half a Page of the Sentences both English and Latin according to the Printed Copy, and get them by Heart, as he writeth them, which will cause him to be more intent upon the matter, and to write more truly and legibly. 2. Let him repeat so many of them as he is well able (without tiring his memory) by heart, out of his own written Copy, and construe them likewise Memoriter, sometimes out of English into Latin, and sometimes out of Latin into English. 3. Let him parse as many Sentences as the time and your leisure will permit you to hear; and be sure he receive those Nouns, and form those Verbs through, which seem more difficult, and inform him touching what Rule you know he is not so well acquainted withal in his Grammar, or which he doth not so well understand, and let him turn to it. For this purpose he should always bring his Grammar with him when he

An Advertisement

cometh to say his lesson. 4. Shew him how to imitate or vary one of those Sentences, and then cause him to write it down, taking special heed to the placing of his Latin words in Latin order. Ex. gr. When he hath said Gramattically, i. e. as our words stand in English.

Opitulare amicis. Be helpful to thy Friends.

Let him change some accidents of the words thus,

Opitulabo amico. I will help my Friend.

Afterwards let him imitate it, by altering some of the words, and keeping the construction in the Latin order, thus;

Amicis Opitulare. Help thy Friends.

Miseris opituletur Deus. God help poor folks.

Sociis nostris opitulabimur.

We will help our fellows.

Then help them to understand and remember it, by shewing them how to return an answer in the same case that the Question is made in, as

Q. Quibus opitulaberis? R. Amicis.

Q. Whom will you help? A. My friends.

And in the same Mood and Tense.

Q. Amicis tuis quid debes facere? R. Opitulari.

Q. What oughtest thou to do for thy friends? A. To help them.

On Mondays and Wednesdays in the Afternoons (after the Vocabula's repeated) let a Boy. 1. Transcribe out of Cato into a paper Book provided for that purpose; two or three Distichs Latin and English; and as he writes them, let him get them by heart, and afterwards rehearse them so, according to his written copy:

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2. Let him construe them word by word memoriter (and to help him in so doing, let him make use of Cato Grammatically construed) and parse them according to the Grammatical order. 3. Let him oppose every Lesson by way of Question and Answer both English and Latin, which he should thus write down in two columnes in a little Book, ex. gr. out of the first Distich.

Q. VVhat is God?

A. A Spirit.

Q. How know you that?

A. Verses tell me so

Q. How is God then to be VVorshipped?

A. VVith a pure mind.

} { *Quid est Deus?*

} { *Spiritus.*

} { *Unde id scis?*

} { *Sic dicunt carmina.*

} { *Quomodo ergo colendus est Deus?*

} { *Pura mente.*

And then 4. Let him give you the sense of the Distich thus.

God, who is a Spirit, is chiefly to be worshipped of us, and that with a pure mind.

Deus, qui est Spiritus, à nobis precipuè & pura mente colendus est.

On Tuesdays and Thursdays in the afternoons let Children learn to talk with one another according to the expressions they meet with in Pueriles Confabulationunculæ, and Corderius's School-Colliques, thus: 1. Let them construe a Colloquy, or more verbatim. 2. Cause them to analyse exactly (at the least) one, of every part of Speech in it, and to decline a Noun, and conjugate or form a Verb thorow-out. 3. Let them take a Clause or a whole Sentence, and alter it quite to another meaning, by other words

An Advertisement.

placed in the same order that those are in the Book.

4. Let them try who can say the most part of a colloquy by heart, and see how well they can imitate it.

5. Let them frame a Colloquy of their own in English, and turn it into Latin, marking according to the figures of their Books, the page or Colloquy and line, where the words and phrases or sentences they make use on, are to be found, especially if they be such as they seldom meet withal.

But however, Let them have a paper Book, wherein the Grammar Rules are written, after the manner of common places heads, and ever as they find examples in these Authors answering their Rules, let them write them down under them. Let them likewise have a book for Phrases, Alphabetically contrived, wherein they may write down such elegancies as are worthy the present noting, and of which they may come to make use of at another time. The benefits that accrew to children by thus canvassing these lesser Authors, are extraordinary; For, 1. It bettereth them in reading either English or Latin. 2. It teacheth them Orthography, and fair writing. 3. It makes them rightly to understand what they Learn, and easily to remember it, by presenting every thing to the Phantasie, as well by the eye as by the ear, and imprinting them fast upon the memory by an earnest intention and reiteration. 4. It not only helps them to construe surely, and with confidence, and 5. To parse readily any word in their Lesson (which are things meerly Grammatical;) but also 6. Instructeth them in the Moral Art of Learning, both how to behave themselves, and to speak as those

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of better breeding. For it maketh the matter, words, and Phrases in every lesson their own, and stores them with Copy and Variety of both, to use upon any occasion. And this is it which Mr. Brinsley truly calls the very picking out of this kernel, and the life of every Lecture.

Now for the translating of these Books, to the end they might be thus improved to the Childrens greater advantage, I conceived there was to me a necessity so to do, if I mean, at all to use them, as (I observe) the generality of School-masters have done both here and beyond the Seas for many years, and some Ages together.

1. In regard the parties to whom they are commonly taught are but little ones, of about seven or eight years old, who are not so well able to apprehend terms of Art, and digest Rules; as to imitate, remember, and repeat the forms of Speech in any Language; wherefore, when they have gained some knowledge, the Rules may be better instilled into them by informing them in a Practical way, why they said thus and thus, and directing them withal, how to say the like, when they are put to it.

2. A Book altogether Latin is (as I may term it) a meer barbarian to our Children, that are ignorant in the tongue, and therefore know not one word in the Book what it meaneth, further than it is told them. Hence cometh it to pass, that when the Master, or, (as in many Schools) a boy takes upon him to interpret a place in an Author, and tell Children verbatim what he meaneth (though never so distinct.

An Advertisement

ly and twice or thrice over) the work of Construing proves so elaborate, that they can receive but a very little at one Lesson; whereas the more one hears or reads of any language, and oftner he meets with the words and phrases in it (so he do but well understand what they mean) the more apt he is to remember them, and the sooner and the surer to attain the Tongue. Moreover a Book only Latin, presents in it many things to be considered at once (and the most of them beyond a Boys apprehension before one can understand it; viz. the proper and then the tropicall signification of the words, and which of many is to be used in each particular place. 2. How the words are to be transposed from the Rhetorical to a Grammar order. 3. How every Elegancy and Phrase is to be rendered according to the natural Idiom. 4. How the Sentence or Speech doth hang together in our language, so as to express the same sense that it bears in Latin: For the pondering of all which, a young Learner had need to be helped by having the languages set down as they answer one another, that thereby he may be able to compare them both together, and express the one by the other, giving to each its due propriety.

3. Because the profession of a Latin Schoolmaster is to teach the Latin tongue, and not the Grammar only (which is but an introduction to it) and experience tells us that no language is more readily got than by familiar discourse in it, and ability therein is no way sooner gained than by comparing the tongue we learn with that we know, and asking how they call this, or how they say that in another lan-

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language, which we are able to express in our own.

4. The having of these first Books meerly Latin, seemed a main cause why Children made so little progress in them, and with so little benefit or pleasure. For commonly they peruse not above six or seven leaves in some one of those Authors, not regarding them further, than to construe or parse their present Lesson, which they seldom do as they ought, because they do not well understand them, whereas by having them in English and Latin together, they will run their Books two or three times through, and readily perform any task their Masters shall impose upon them.

5. Whereas many that had tasted the sweat of their own labours, and were free in imparting it to others, had formerly certain translated School-Books (by which many hundred that have industriously used them to help themselves, and others, in the Latin, have received much benefit.) I observe the present rarity of such Books had made them excessive dear, and therefore conceived it requisite to make them more common; and that both the English and Latin might be had under one, I have set them down constantly together.

6. This, I conceive, is the surest (if not the only) way to avoid Anglicisms, and other Barbarisms, which are incident to Children in making of Latin, For where a Rule many times cannot be had to direct them, nor their Dictionaries be able to supply them with words and phrases, their Authors may. And it is undoubtedly better for a Child to learn to speak well at the first, than after he hath got an habit of Bald, Dun.

An Advertisement

doncical Latin (as they call it) by attending only the Rules, to be first made to unsay it, and then to express it better, as his Author hath done.

7 I might alledge further, that these manner of Translations may prove beneficial, though not so necessary altogether, to many at riper years, as well as to little boys, viz. 1. To the weaker sort of Country-School-Masters, that have no supply of books, who may hence gain the true construction of a place which seems doubtful, obscure, or erroneous. 2. To young Students, who come not perfectly grounded to the Universities, as it is meet, who by using Books translated may attain a Copy of proper language, without trusting too much to Dictionaries, which do oft-times fail, if not deceive them. 3. To those that have lost their Latin Tongue, and would recover it by their own industry. And lastly to them, that after a little insight into it, having no other means to encrease it but by these Books, which do serve, upon my knowledge, to many instead of private Teachers, and are effectual, with a little direction now and then, when the Learner finds himself at a loss.

Touching the manner of Translating, I observe many Men, many Minds, and therefore there are many Methods or ways taken by many. Some set down the English only, as Mr. Brinsley; some the English and Latin together, and that word by word as Mr. Hain; or clause by clause, as D. Web; or speech for speech as Mr. Bernard. For my part, I have observed that course which I found most agreeable to my Scholars apprehensions, which I see also taken by the French,

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Dutch; and other School-masters in foreign parts; who do certainly sooner gain the Latin Tongue by admitting these helps, than we that abandon them in England. I have endeavoured to frame my English stile to the Latin, so, as at once to reach the Authors true meaning, and to condescend to the capacity of a young Learner. As for rendring of words Grammatically, I have sometimes done it, where other words would have seemed to carry the child too far aside. Sometimes I have purposely set down the sense of the Latin, as we express it in English discourse, that a child may thereby be enforced more diligently to search out of his way of Construing. And I find that children which have been exercised in Vocabularies and Grammar-Rudiments, will in a very short time be able to construe Grammatically of themselves, because the sense, and Grammar order, and knowledge of the words beforehand, direct them very readily to what they would say, and there quickly recal their own errors. I have therefore taken the most care to make our English answer the Latin in its propriety of Words and Phrases. For, To render the Latin word for word, would seem too harsh in our English tongue, which would sometimes scarce be understood to be English, and children are short of Judgment, how to give the right significations of Words: especially where the matter is not familiar unto them, which I conceive to be the main reason why so many have rejected these more ancient and first School-Books, especially of late years, and since our children are put to Latin so early. Where places admit of a double

An Advertisement.

double sense I have followed that which in the judgment of Commentators upon that place, seemeth the most natural, and where they admit somerimes of a double Text, I have made the Construction also double. The elegances that occur more remarkable, I have caused to appear by the change of the Letter in the print and the Sentences are pointed at with this mark ¶. I have commonly rendered you for thou, or thee, because our Children are generally now taught to say so (especially in common discourse) for manners sake, for quid me tuissas? is every bodies reply now-a-days; to whom do we say thou, except he be much our inferiour? though Erasmus was very angry with all such in his time as would not indure to be thou'd.

Some School Masters there are, very eminent for their excellent abilities, and long experience (and such whose Persons I acknowledge myself much bound to reverence) that (because of some suspected inconveniences) are utterly averse to all manner of Translations of School Books. Now I intreat these more seriously (and in friendly manner, as I study to write this) to consider, whether more benefit hath not commonly redounded to Schools where Translations have been used, than where they are totally excluded? I mean so as to make the Scholars learn more chearfully, and the Masters to teach more comfortably.

1. Seeing it is manifestly apparent, that since Mr. Hayn put on the Construing Book, the Grammar hath been sooner and more profitably learn'd by the generality of Children under ten, than ever it was before, by here and there a youth near twenty years

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And though the most School Masters at its first coming up, exclaimed against it, and with all strictness forbid it to come within their Schools, yet the help it did to children at home and underhand, towards the performance of their tasks, and the ease that Masters found in having their children prepared aforehand for their Lessons, hath so far convinced men, and prevailed, that a million (I believe) of those Books have been sold; and that which we call Lillies Grammar is now seldom bought without a Construing Book, to explain its meaning.

2. We see it evidently, that the Greek tongue hath been more generally studied, and more easily attained, and that to a great deal more perfection than formerly, both at Universities, and elsewhere, since all those Orators, Poets, Histories, Fathers, (and what not) have been translated into Latin.

3. The practise of some Masters that make use of Interliniaries for themselves, whereby they learn the Eastern Language (not to speak of their Construing the French or Spanish Bibles by the help of an English one) may excuse their Scholars; and convince them, that Translations may as well be allowed to Children as Men. If they say Boys must work it out by their own selves, I may reply, that they have neither that strength of judgment, nor aptness to devise ways (whereby to help themselves at a loss) that men have, and therefore should not be left (as commonly they are) to shift for themselves more than Men would be.

4. I think it is as profitable for a Child, having had his Lesson once construed to him (or not at all) to learn how

An Avertisement

how to construe perfectly by a book, as by his Masters often telling him, who (perhaps) sometimes chides him because he doth no better remember. And the poor boy therefore, to fasten it the better in his memory by the sense, makes use of his own weak shifts, to scribble the word (which he conceives, but is not yet sure) his Master told him, in the margin of his book. I am sure it is more encouragement to the Scholar to know where to help himself, and less trouble to the Master that he can do as well without him: Not to say, that it conduceth something to the fairer keeping of their Books. What need I care what way my Scholar con his lesson so he can say it truly? The easiest way for himself to learn, is the acceptablest way for me to teach him by; and the most profitable doubtless to us both, if it be constantly followed to the gaining of an habit.

Now whereas it is objected, that Translations in a School, are means to beget and maintain, 1. Idleness in the Master; and 2. Truantlines in Scholars; answer,

1. I observe them that commonly make this objection, to be conversant rather in teaching Scholars that are towards maturity, both of age and learning, that in entering little Ones into a tongue, whereof they know nothing, however therefore with them there be no need of such mean Subsidiaries as these, yet with others there may.

2. This objection is but a groundless suspicion of theirs that have never made use of them; which till they do, they can never certainly say what conveniences or inconveniences attend them. In the mean

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time their Opinions are no infallible proofs, and I will not take upon me to refute them; being not desirous to impose upon any man, either in matter of judgment or practice.

3. But this I can confidently say (now near upon 20 years experience in this Calling, as well publickly as privately.) 1. That a Master, whose own eyes ought to be his constant and best Monitors among his Scholars, shall not want employment, were his work made never so easie to his hand, to see that Children do orderly behave themselves, and diligently perform their tasks within their limited times. 2. Though Translations do make the Master's work in teaching a great deal more easie, because Children, with a little of his direction, may be able by their help to construe and parse their Lessons; yet doth it not therefore follow, that by them he hath nothing left him to do: for it is some work to hear, and instruct, and examine his Scholars, in repeating their tasks (though they be never so well prepared, and ready in saying;) and if, because they can say readily, he dispatch them the sooner, he may take the opportunity to shew them how to observe, imitate, or make use of the passages in their lessons; and by thus doing, he shall improve their knowledge, both for behaviour and language, and indeed this is the end of all our learning, that we may know and do our duty both to God, our selves and other men, and perswade those men with whom we converse to do so too.

4 Those Helps are so far from making Children any way to truant it, that they exceedingly increase in them a desire to their Books, and make them continually (in School time at least) to busie themselves

An Advertisement.

about them. For, 1. They take away those dulling disheartnings, that do usually befall Children (when they are put to get a lesson, the meaning whereof they do not well understand: who, when others forbear to tell them, and their own contrivances to help themselves fail, do presently despair of what they are about, and look no further after it. 2. The writing, imitating, examining, and doing other things for the improvement of their lessons: will afford them little time to be idle; whereas when Boys have no more to do but that every days work of construing and parsing, they spend little or no time in looking after it, but either betake themselves to some busie chat, or foolish pastime, or (which is worse) sit sottishly idle in the School or slip out at the door; and there they do emanate, tarry forth (which is properly to truant it) if they do not withal commit some egregious misdemeanor or other. 3. One may imagine that a lothness rather to undergo the burden of reading so many exercises as Children can readily perform by help of these Translations, and a little direction of the Master now and then, should incline many Masters to neglect them, than any fear of having too little to do in a Calling so every way cumbersome and full of toil. But for the trouble of reading Exercises a discreet Master can devise better ways, how to help himself in it than I can at this time stand to prescribe.

5. Let who will object further what they please to imagine against it, so long as we see this course (which I use in private, and do now commend to the publick) of teaching language by language, as well as by Grammer Rules is that which they take for the most part in all places beyond the Seas, and by

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which they out-strip us in Latin. And no wise man will be angry to see English Boys have as easie Helps for the Latin, as these commonly have in foreign parts: seeing our Language hath very little nearness to the Latin whereas others of most use and eminency with us, (i e. the French, Spanish, and Italian) seem wholly to be bred out of that tongue now corrupted.

6. My intentions are not to fill the Schools) as some are merrily said to have done the world) with Translations; but only by the helps of some few selected ones to bring on the younger sort of School boys, in Grammatical Exercitations, and getting language, till they be able to help themselves in the purest Latin Authors. And this I conceive they will readily do, after they have run over (besides the Books already mention'd) Æsop's Fables, Terence, and a competent number of select Epistles: all which I have now in hand, and endeavour (as God affords me opportunity) to finish, according to my agreement with the company of Stationers.

It would be tedious to my self, and reader, to continue a discourse touching the Author of this Book of Distichs, as, 1. To dispute whether Cato major or Cato minor or Valerius Cato the Grammarian might not have been Authors of it. Or 2. To enquire the reasons, why some have fathered it upon Seneca. Some upon Chrysostom, and others upon Ausonius. Or 3. To determine which of these three was its antientest and justest title, viz. *Ethica Catonis*, *Tullius de Præceptis Catonis*, (whereby some have thought Tully compos'd it) or *Libellus elegantissimus qui inscribitur Cato*. Or 4. To censure with Erasmus and Scaliger

An Advertisement

that this Book was called Cato, because it hath in it Sentences worthy of Cato, or is able to make one that observes them a wise & well behaved man, as Cato was.

I shall only say, that this Book hath been every where approved on, and taught in Schools and all Countries for these many Ages together, insomuch, as Planudes turned the Disticks into Greek. Erasmus made Scholia's, and others before him had written Commentaries upon them. Corderius for his own ease and Scholars benefit construed them in French, and some (about 70 years since) converted his construction into English. Sir Rich. Baker J.P. and sundry others, have rendred them in English Verse: So that I shall neither seem to introduce a new Author, or to bring any uncouth device into our Schools, if for the sweetning of this Poet, and that children may more easily digest it I take the like course that others of greater worth have done before me.

Those arguments (I confess) which Mr. Mulcaster and some others have used against these Books, (& this chiefly, that it was too serious for little Ones that mind nothing beyond their toys,) did much sway me to forbear the use of it in my School, till both by turning it into an easie English Verse (as near as might be to the Latin) and construing it verbatim in an Interlineary way, I had rendred it more suitable to their apprehensions. And now they sometimes delight both me and themselves, in striving who can repeat the most Disticks both English and Latin by heart, after they have writ them fair (as I have said) in Paper Books. Corderius in one of his Colloquies brings in some of his Scholars thus exercising themselves and vying memories. What I have hitherto done, or intend (by Gods blessing)

touching Cato, &c.

blessing) further, in facilitating the way of teaching was occasioned by my own private endeavours to bring on Children in a chearful and continued exercise of reading, writing and speaking the Latin tongue, as well as English, and to acquaint them all along (according to the pitch of their capacity) with the Rules of Grammar letting them see how far both languages agreed in that Art, and wherein they differed. And this I dare thus publickly aver upon trial, that whereas (especially since I have got those Helps printed) I am constant to my Rule, (which of late I have observed to be enjoyned by Chr. Helvicus) never to whip a Boy for his Book, or (as my Tutor once advised me) not to punish a Child for his intellectuals, though I seldom let voluntary misdemeanours in point of manners go unpunished, (especially where I meet with a stubborn spirit,) I rarely have a Child come to me that doth not studiously attend his learning, and after a while make shew of profit.

And again, whereas I had formerly framed my Method so, as I usually saved one year in seven of what I knew others commonly spent; I have sensibly of late gained upon myself, so as to gain one of three, of what I have spent hertofore. Nay further, where I have to do with those of riper years, whose abilities and occasions require more expedition, and less attendance, I do constantly undertake in six Months to make them intelligibly to peruse any ordinary Latin Author, and to give the Grammatical reasons for what they read, and I bless God I fail'd in performance with none that have carefully attended their appointed hours, which is once in two days to receive directions, and imploy their spare time accordingly. The main thing to be re-

An Advertisement

quired either from Children, or men of years, is a willing mind to be taught, and an attentive ear. Parents therefore might do very well, when they bring their sons to the School, either to engage for their quiet demeanor there, or to leave the Master to his power to command it, (or at least) to forbear such expressions of indulgency as may encourage them to rudeness beyond controul.

I have wondred to hear that some of our Profession should blame others, for going about by these means to prostitute learning, and to make the way of knowledge too common a thing, which in my judgment is impossible. For, let the way be never so easie, all will not desire to go it, and if one should begin never so early, and proceed never so fast in a way of learning; it would be with him as it is with other Travellers, who when they have once come whither the Earth and Skie seemed in their eyes to meet, they find the Heavens as high as formerly it was above them, and meeting (as some rudely call it) of the Earth and Element, to be still as far as they can ken before their face: And the wisest man alive will ingeniously confess (as wiser men than he, perhaps, have done before him) that, all the little which he knoweth, is nothing in comparison to that infiniteness of things whereof he is ignorant. Besides, were the Art of School-teaching never so common, there are Children enough (but especially in London) to be taught and it is work for more than one man to reduce our corrupted nature to good order; for my part, I have often wisht, that all Parents were able to teach their own children, for then they would either ease School-masters by setting their work more forward, as sometimes they do their servants, or more liberally re-ward

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touching Cato, &c.

ward their pains that diligently, and faithfully perform their trust, in a thing of such concernment, and wherein themselves have no judgment.

I know it is with Books, as with dishes at a Table, where every one tasteth what he best liketh, and some prefer meer kick-shaws before solid meats. I ever liked that free law of hospitality, viz. Every Man what he please; and therefore amongst others I only present my dish, and press it upon no mans stomach. And forasmuch as I neither oppose nor prescribe to others, I hope none will trouble themselves to oppose, or detract from me, but either candidly censure what I thus freely communicate, or commit their misdoings to the common test.

It is God I serve in what I do, and my Country that I desire to benefit; and as I repose my self securely upon God; in assurance of his protection, so I hope none of my Country-men will envy or malign my undertakings. But if any man do so, I accompt Gods amiable countenance, and the encouragement I receive from men of known integrity and learning, to have far more force to bear up my spirits than their cavils can be to deject them. And now, whether I seem to have said too much, or too little of this subject, I forbear more than to say,

Reader, though, perhaps, this may not please thee, it may profit some of thine; and therefore scorn not the tender, from him that hath often profest himself, and now subscribes, that he is thus

From my School,
June 3. 1659.

ready to serve thee, and
thine,

B A

Charles Hooll.

*Mr. Triplet's Opinion touching
those Translations.*

S I R,
TIS true, that Translations of School Authors are excepted
against by many Persons of Learning and Judgment, as
conducting to promote Truantry in Children, who are
forward enough to learn with as much ease as they can, and
delight not in any thing that expects any pains at their hands.
But as some would not swim at all, if they were not first
entred with bladders; so many would not so much as think
of wading in the *Latin Tongue*, if they were not brought on
with such facile Manuductions as these.

Since I have rolled this stone, I can upon good experience
say, that I have good cause to thank you for your pains in this
kind: For what between dulness on the one side, and Laziness
on the other, I should not have made so great a progress in
many under my charge, had not your *smoothing the way*, thus
invited us to pass on.

And if the Master please, these *Translations* may prove *meer
helps, and truantly refuges*: When he doth not content him-
self with the Childs answer. simply as it lies in the Book, but
by varying Genders, Numbers, Voices, Persons, Modes, Ten-
ses, &c. doth so Grammatically Catechize and instruct his
Scholar, that by every Sentence which you have translated, he
is able to make such another; and perhaps the Child that is
thus taught, may sooner learn to go a *high lone*, than he that
is taught to go without a *standing-stool*.

This is my *Opinion*, I will not call it *Judgment*, for fear of
offending them that judge against it. The truth thereof I
submit to the wise. This truth I am pretty sure of, that I
am,

Hayes, June 25,

Sir,
Your affectionate Friend
and Lover,

THO. TRIPLET,

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The Preface, with some
very short Precepts
in Prose.

WHen I observed very many men to mistake grossly in point of manners, I thought we were to help and inform their judgments; chiefly that they might live gloriously, and attain to honour.

5. Now, dear Child, I will teach thee how thou mayest order thy behaviour.

Therefore read my instructions so, as that thou mayst understand them.

For to read, and not to understand, is to neglect.

And therefore.

Humbly pray to God.

10 Love thy Parents.

Respect thy Kinsfolke.

Stand in fear of thy Master.

Keep that which is committed to thy trust.

Fit thy self } for the pleading
place.
to the present occasion.

15 Keep Company with good men.

Come not to the Council, before thou be'st called.

*Prefatio, cum brevissimis
citra carmen
præceptis.*

CUM animadverterem quam plurimos homines errare graviter in via morum; succurrendum, & consulendum Opinioni eorum existimavi; maxime ut gloriose viverent, & honorem attingerent.

5. Nunc te fili charissime, docebo quo pacto mores animi cui componas.

Igitur præcepta mea ita legas, ut intelligas.

Legere enim & non intelligere, negligere est.

Itaque,

Deo supplica.

10. Parentes ama.

Cognatos cole.

Magistrum metue.

Datum serva.

Fore te para.

vel,

Fore pare.

15. Cum bonis ambula.

Ad Consilium ne accersis, antequam voceris.

Be

- Be cleanly.
 Salute willingly.
 Give place to thy better.
 20 Spare thine inferiour.
 Keep thy estate.
 Preserve modesty.
 Use Diligence.
 Read Books.
 25 Remember those which thou
 hast read.
 Have a care of thine House-
 hold.
 Be kind spoken.
 Be not angry without a cause
 Mock no body.
 30 Laugh not a man in misery
 to scorn.
 Lend a thing ; (but)
 See to whom thou lendest it.
 Be by in judgment.
 Make feasts seldom.
 35 Sleep as much as may suf-
 fice nature.
 Keep thine Oath.
 Refrain thy self from Wine.
 Fight for thy Country.
 Believe nothing rashly.
 40 Take Counsel of thy self ;
 or,
 Take safe advice.
 Avoid a Whore.
 Attend Learning.
 Thou must not lie.
 Do good to good men.
 45 Be not a Railer.
 Keep thy reputation.
 Judge according to right.

- Mundus esto.
 Saluta libenter.
 Majori cede.
 20 Minori parce.
 Rem tuam custodi.
 Verecundiam serva.
 Diligentiam adhibe.
 Libros lege.
 25 Quos legeris, memento.
 Familiam cura.
 Blandus esto.
 Irasci abs re noli.
 Neminem riseris,
 30 Misericordiam ne irriseris.
 Mutuum dato ; (sed)
 Cui des videtur,
 Iudicio adesto.
 Convivare raro.
 35 Quod satis est Dormi,
 Jus jurandum serva.
 Vino te tempera.
 Pugna pro patria.
 Nihil temere credideris.
 40 Tu te consule ;
 vel,
 Tutò consule.
 Meretricem fuge.
 Literas discce.
 Nihil mentiri debes,
 Bonis bene-facito.
 45 Maledicus ne esto.
 Existimationem retine.
 Equum judica.

Win thy Pa-
 ance.
 Remembe-
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 50 Stand
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 Be advi-
 Use vert
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 55 Eschew
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 60 Instru
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 Speak
 Affect
 Bear lo
 Be no
 love

The Preface.

Win thy Parents by forbearance.

Remember a courtesie received

50 Stand by the Judgment-seat.

Be advised.

Use vertue.

Moderate thine anger.

Play with a top.

55 Eschew dice.

Do nothing according to the opinion of thy strength.

Disdain not a meaner man than thy self.

Do not covet other mens goods

Love thy Wife.

60 Instruct thy Children.

Admit the same condition which thou offerest to others, or,

Endue the Law, which thy self shalt make.

Speak little at the Table.

Affect that which is just.

Bear love contentedly; or,

Be not angry because men love you.

Præfatio. 3

Parentes patientiâ vince.

Beneficii accepti memor esto.

50 Ad prætorium stato.

Consultus esto.

Utere virtute.

Iracundiam tempera.

Trocho lude.

55 Aleas fuge.

Nihil ex arbitrio virium feceris.

Minorem te non contempseris.

Aliena concudiscere.

Conjugem ama.

60 Liberos erudi.

Patere legem, quam ipse tuleris.

vel,

Pauca in convivio loquere.

Illud stude, quod justum est.

Amorem liber ter ferto.

The

The first Book of *Cato's Distichs* concerning Manners.

- 1 IF God, as Poets say, a Spirit be,
Let him with upright mind be serv'd by thee.
- 2 Watch always more, and be not given to sloth,
For daily rest affords to vices growth.
- 3 Think it a vertue chief, to speak in season;
He's next to God, that can hold's tongue with reason.
- 4 Scorn to thy self by thwarting cross to be;
Who falls out with himself, with none can 'gree.
- 5 If thou into the guise of men doth dive;
Whilst they blame others, none without fault live.
- 6 What thou hold'st hurtful leave, though dear to thee.
Safety sometimes to wealth preferr'd must be.
- 7 All things require, be either stern or kind:
For wise men without blame oft change their mind.
- 8 Believe not rashly when thy Wife complains
Of Servants: Whom thou lov'st she oft disdains.
- 9 When you advise one, though he do not heed;
Yet if you love him, in your way proceed.
- 10 To strive in words with men of words, despise;
All men can speak, but few are truly wise.
- 11 Love others well, but love your self still most:
Be good to good men, but not to thy cost.
- 12 Shun rumours, lest thou be'st as th' Author nam'd;
Silence hurts none, but some for words are blam'd.
- 13 Do not thy promise, what is promis'd thee.
Faith is but rare, because words are so free.
- 14 When any thee commend, pass judgment just.
Touching thy self, and do not others trust.
- 15 Other good turns to thee be sure to tell:
But nothing say, when thou thy self doth well.

SI Deu
Hic
2 Plus vigi
Nam diu
3 Virtute
Proxim
4 Sperne
Conven
5 Si vitar
Cum cu
6 Quæ no
Utilitas
7 Consta
Tempe
8 Nil ter
Sæpe e
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Si tibi
10 Cont
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12 Rum
Nam
13 Ren
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14 Cur
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15 Off
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*Catonis Distichorum de moribus.
Liber Primus.*

- 1 **S**I Deus est animus, nobis ut carmina dicunt,
Hic tibi præcipue sit pura mente colendus.
- 2 Plus vigila semper, nec somno deditus esto :
Nam diuturna quies vitiis alimenta ministrat.
- 3 Virtutem primam esse puta compescere linguam ;
Proximus ille Deo, qui scit ratione tacere.
- 4 Sperne repugnando tibi tu contrarius esse :
Conveniet nulli, qui secum dissidet ipse.
- 5 Si vitam inspicias hominum, si denique mores ;
Cum culpent, alios nemo sine crimine vivit.
- 6 Quæ nocitura tenes, quamvis sint chara, relinque ;
Utilitas opibus præponi tempore debet.
- 7 Conflans & lenis, sicut res postulat, esto :
Temporibus mores sapiens sine crimine mutat.
- 8 Nil temere Uxori de servis credi querenti :
Sæpe etenim mulier, quem conjux diligit, odit.
- 9 Cumque mones aliquem, nec se velit ipse moneri ;
Si tibi sit charus, noli desistere cœptis.
- 10 Contra verbosos noli contendere verbis :
Sermo datur cunctis, animi sapientia paucis.
- 11 Dilige sic alios, ut sis tibi charus amicus :
Sic bonus eslo bonis, nè te mala damna sequantur.
- 12 Rumores fuge, ne incipias novus autor haberi,
Nam nulli tacuisse nocet, nocet esse locutum.
- 13 Rem tibi promissam, certo promittere noli.
Rara fides idè est, quia multi multa loquuntur.
- 14 Cum te quis laudat, judex tuus esse momento :
Plus aliis de te, quam tu tibi, credere noli.
- 15 Officium alterius multis narrare memento :
Atque aliis cum tu benefeceris, ipse feceto.

- 16 *Whilst, now grown old, mens words and deeds you scan,
Think what you did your self, being a young man.*
- 17 *If one do whisper softly, do not care,
They think all said of them that guilty are.*
- 18 *Whenthou dost thrive, think things may fall amiss:
The end not always like beginning is.*
- 19 *Sith God a frail uncertain Life doth give thee,
Hope not for dead mens-shoes that may out-live thee.*
- 20 *When a small gift is given by a poor Friend,
Accept it well and highly it commend.*
- 21 *Sith infant bare by nature born thou art,
The weight of poverty take in good part.*
- 22 *Fear not that end of life which nature gives,
He that fears death, loseth even that he lives.*
- 23 *If never a friend doth answer to thy merit.
Do not blame God therefore, but calm thy spirit.*
- 24 *That want thou maist not, save what thou hast got :
And that thou maist save, think thou hast it not.*
- 25 *Promise not twice a thing within thy might,
Lest, whilst thou wouldst seem kind, thou dost prove light*
- 26 *When one's a friend in words but not in heart,
Do thou the like; thus Art is mock'd by Art.*
- 27 *Think not too well of men for fair words making ;
The pipe sounds sweetly whilst the bird is taking.*
- 28 *If thou hast sons and no means to give;
Toen bring them up to Trades, that they may live.*
- 29 *What cheap is, dear ; what dear is cheap esteem :
So shalt thou never base nor griping seem.*
- 30 *Do not thy self, what thou art-wont to blame,
When his faults checks him, 'tis the Teachers shame.*
- 31 *Ask what is just, or what seems good to the eye ;
It's fond to ask what 'tis just to deny.*
- 32 *Do not things unknown, before known, advance ;
Known things in judgment rest, unknown on chance.*
- 33 *Sith all our life in danger doth remain,
Do thou that labourest, count each day for gain.*
- 34 *Yield to thy Friend, when thou canst him outvie.
For friends are won by fair complacency.*

- 6 Multorum
Fac tibi si
- 17 Nè cures
Conscius
- 18 Cum fu
Non eode
- 19 Cum Du
In mort
- 20 Exiguu
Accipito
- 21 Infante
Paupert.
- 22 Ne tim
Qui mor
- 23 Si tibi
Inculcare
- 24 Ne tibi
Utque.c
- 25 Quod
Ne sis v
- 26 Qui fr
Tu quo
- 27 Noli f
Fistula
- 28 Si tib
Instrue
- 29 Quod
Sic Tib
- 30 Quæ
Turpe
- 31 Quod
Nain f
- 32 Ignor
Cognit
- 33 Cum
Pro lu
- 34 Vinc
Obseq

- 6 Multorum dum facta, senex, & dicta recenses,
Fac tibi succurrant, juvenis quæ feneris ipse.
- 17 Nè cures si quis tacito sermon loquatur;
Conscius ipse sibi de se putat omnia dici.
- 18 Cum fueris foelix, quæ sunt adversa caveto:
Non eodem cursu respondent ultima primis.
- 19 Cum Dubia & fragilis sit nobis vita tributa,
In morte alterius spem tu tibi ponere noli.
- 20 Exiguam munus cum dat tibi pauper amicus,
Accipito placide, plene & laudare memento.
- 21 Infantem nudum cum te natura creavit,
Paupertatis onus patiente ferre memento.
- 22 Ne timeas illum, quæ vitæ est ultima finis;
Qui mortem metuit, quod vivit, perdit id ipsum.
- 23 Si tibi pro meritis nemo respondet amicus,
Inculcare Deum noli, sed te ipse coerce.
- 24 Ne tibi quid desit, quæsitis utere parçè;
Utque quod est, serves; semper tibi deesse putato.
- 25 Quod præstare potes, ne bis promiseris ulli;
Ne sis ventosus, dum vis urbanus haberi.
- 26 Qui simulat verbis, nec corde est fidus amicus,
Tu quoque fac simile; sic ars deluditur arte.
- 27 Noli homines blandos nimium sermone probare;
Fistula dulce canit, volucrum dum decipit auceps.
- 28 Si tibi sint nati, nec opes; tunc artibus illos,
Instrue, quo possint inopem defendere vitam.
- 29 Quod vile est, charum; quod charum, vile putato.
Sic Tibi nec parcus, nec avarus habebereis ulli.
- 30 Quæ culpæ soles, ea tu ne feceris ipse:
Turpe est doctori, cum culpa redarguit ipsum.
- 31 Quod justum est, petito, vel quod videatur honestum;
Nam stultum petere est, quod possit jure negari.
- 32 Ignotum tibi nolito præponere notis:
Cognita iudicio constant, incognito casu.
- 33 Cum dubia incertis versetur vita periculis,
Pro lucro tibi pone diem, quicumque laboras.
- 34 Vincere cum possis, interdum cede sodali;
Obsequio quoniam dulces vincuntur amici.

- 35 Fear not small things to give for further ends :
For favour by this means uniteth friends.
- 36 Forbear a quarrel with a friend to move :
Anger breeds hatred ; concord maintains love.
- 37 When Servants faults provoke you to be wroth,
So temper, as to strike them you seem loth.
- 38 Sometimes by sufferance quell, when thou can'st beat :
Patience a vertue is exceeding great.
- 39 Keep what thou hast already got by pains ;
Want will increase, where labour makes no gains.
- 40 When thou dost thrive, and mak'st thy friends good cheer,
Be still a friend unto thy self most near.

The Second Book of *Cato's Distichs*
concerning manners.

THE PREFACE.

IF thou perchance, would learn the ground to till,
Read Virgil ; but if you desire good skill
In Herbs, Macer them in verse will show ;
If Roman Civil Wars fain you would know,
Lucan peruse, who tells you all those fights :
If you delight in love and wanton fights,
Run Ovid o're. But if your mind be set,
Above all worldly things Wisdom to get ;
Hear, and attend, that you may better note,
How one may lead a life from Vice remote.
Then come, and (lest you go too far amiss)
Learn here by reading what true wisdom is.

- 1 **H**elp strangers what thou canst ; for friends to gain
By due deserts is better than to reign.
- 2 God's secrets, and what Heaven is to enquire
Forbear ; being mortal, mortal things desire.
- 3 Leave fearing death, for it is fond in thee,
Through fearing death, not one good day to see.
- 4 Strive not being angry. where a doubt may be,
Wrath keeps the mind that truth it cannot see.

35 Ne dub
His eten
36 Litem
Ita odij
37 Servor
Ipse tibi
38 Quem
Maxima
39 Conser
Cum lab
40 Dapsili
Cum fue

TEllur
Virg
Herbarum
Si Roman
Lucanum q
Si quid an
Nasonem p
Ut sapiens
Per quæ se
Ergo ades

1 **S**i po
Uti
2 Mitte ar
Cum sis
3 Linque
Dum m
4 Iratus d
Impedi

- 35 Ne dubites cum magna petas impendere parva :
His etenim rebus adjungit Gratia charos.
36 Litem inferre cave, cum quo tibi gratia juncta est :
Ita odium generat, concordia nutrit amorem.
37 Servorum ob culpam cum te dolor urge in iram,
Ipse tibi moderare, tuis ut parcere possis.
38 Quem superare potes interdum vince ferendo :
Maxima enim morum semper patientia virtus.
39 Conserva potius quæ sunt jam parta labore,
Cum labor in damna est, crescit mortalis egestas.
40 Dapsilis interdum notis, & charus amicis,
Cum fueris felix, semper tibi proximus esto.

*Catonis Distichorum de moribus
Liber secundus.*

P R Æ F A T I O.

TELLURIS si forte velis cognoscere cultum,
Virgilium legito, quod si mage nosse laboras.
Herbarum vires, *Macer* tibi carmina dicet.
Si Romana cupis, vel civica noscere bella,
Lucanum quæras, qui Martis Prælia dicet :
Si quid amare libet, vel discere amare legendo,
Nasorem petito : sin autem cura tibi hæc est,
Ut sapiens vivas, audi pro discere possis.
Per quæ semotum vitiis traduciter ævum :
Ergo ades, & quæ sit sapientia discce legendo.

- 1 **S**I potes, ignotis etiam prodesse memento :
Utilius regno, meritis acquirere amicos.
2 Mitte arcana Dei, cœlumque inquirere quid sit :
Cum sis mortalis, quæ sunt mortalia cura.
3 Linque metum lethi, nam stultum est tempore in omni,
Dum mortem metuis demittere gaudia vitæ.
4 Iratus de re incerta contendere noli :
Impedit ira animum ne possit carere verum,

- 5 Slack not to spend, when a just cause desires :
We must be somewhat free, when times requires.
- 6 Rejoyce in little, shun what is extream,
The Ship rides safest in a little stream.
- 7 With what thou art asham'd disclose to none:
Lest many blame, what thou dislikest alone.
- 8 Conceit not that bad men their sins do gain,
For sins are sometimes hid and sometimes plain.
- 9 The strength of little men do not despise :
Whom Nature hath made weak, she makes more wise.
- 10 When thou hast not thy match, in time retreat,
We see the conquer'd oft the victor beat.
- 11 Brabble not with him, whom thou dost well know,
The greatest strife doth oft from least words grow.
- 12 Seek not by lot, what God's intentions be,
He knows without thee what to do with thee.
- 13 Envy for gaudy state be sure to fear,
Which, if it do not hurt, is hard to bear.
- 14 Be of good comfort, though condemned wrong,
Who gets by unjust doom, ne're enjoys it long.
- 15 Of words in brawling make no repetition,
Who rakes up discord, shews a bad condition.
- 16 Neither commend thy self, nor thy self blame ;
Whom glory vain doth vex, fools do the same.
- 17 Spare what you get, when one excessly spends,
What hath been long a getting, quickly ends.
- 18 Play thou the fool when time needs such a guise ;
Folly to counterfeit becomes the wise.
- 19 Excess and avarice besure to fly,
For to thy credit they are contrary.
- 20 Credit not always them that things relate,
Small heed is given to them that often prate.
- 21 If you in drink offend, do not excuse it ;
The fault is not the wine's, but you abuse it.
- 22 Commit thy secret to a friend that's sure,
With a good Doctor trust thy bodie sure.
- 23 To see bad men thrive, grieve not thou at all,
Fortune smiles on them to their greater fall,

5 Fac f
Dand
6 Quod
Tuta
7 Quod
Ne p
8 Noli
Temp
9 Corpe
Confi
10 Quer
Victo
11 Adve
Lis n
12 Quid
Quid
13 Invic
Quz
14 Esto
Nemo
15 Litis
Post
16 Nec
Hoe
17 Ute
Labi
18 Insi
Stult
19 Lux
Crim
20 Noli
Exig
21 Quo
Nam
22 Con
Corp
23 Noli
Indu

- 5 Fac sumptum propere, cū res desiderat ipsa :
Dandum etenim est aliquid, cū tempus postulat, aut res :
- 6 Quod nimium est fugito, parvo gaudere memento :
Tuta mage est puppis, modico quæ flumine fertur.
- 7 Quod pudeat socios prudens celare memento,
Ne plures culpent id, quod tibi displicet uni.
- 8 Noli pures pravos homines peccata lucrari :
Temporibus peccata latent, & tempore patent.
- 9 Corporis exigui vires contemnere noli :
Consilio pollet, cui vim natura negavit.
- 10 Quem scieris non esse parem tibi tempore cede,
Victorem à victo superari saepe videmus.
- 11 Adversus notum noli contendere verbis,
Lis minimis verbis interdum maxima crescit.
- 12 Quid Deus intendat noli perquirere sorte,
Quid statuatur de te, sine te, diliberat ipse.
- 13 Invidiam minimo cultu vitare memento,
Quæ si non lædit, tamen hanc suffere molestum est
- 14 Esto animo forti, cū sis damnatus iniquè ;
Nemo dieu gaudet, qui iudice vincit iniquo.
- 15 Litis præteritæ noli maledicta referre,
Post inimicitias iram meminisse malorum est.
- 16 Nec te collandes, nec te culpaveris ipse :
Hoc faciunt stulti, quos gloria vexat inanis.
- 17 Utere quæ sitis modicè, cū sumptus abundat,
Labitur exiguo, quod partum est tempore longo.
- 18 Inspiciens esto, cū tempus postulat aut res :
Stultitiam simulare loco prudentia summa est.
- 19 Luxuriam fugito, simul & vitare memento,
Crimen avaritiæ ; nam sunt contraria famæ.
- 20 Nolito quædam referenti credere semper,
Exigua is tribuenda fides, qui multa loquuntur.
- 21 Quod potu peccas, ignocere tu tibi noli,
Nam nullum crimen vini est, sed culpa bibentis.
- 22 Consilium arcanum tacito committe sodali,
Corporis auxilium medico committe fideli.
- 23 Noli successus indignos ferre molestè.
Indulget fortuna malis, ut lædere possit.

- 24 Foresee to hear such things on thee may light:
An evil hurteth less by good foresight.
- 25 In adverse fortunes let not down thy head;
Keep hope; hope never leaves men, no not dead.
- 26 Let not a thing slip that doth please thy mind:
Time hath a lock before, but's bald behind.
- 27 What's past consider, what's to come foresee;
In this like Janus, that looks two ways, be.
- 28 To make you stronger, sometimes eat in measure:
We owe more to our health, than to our pleasure.
- 29 The Peoples censure never scorn alone,
Lest whilst thou slightest many, thou please none.
- 30 Have great care of thy health, which is the chief:
Blame not the times, when thou work'st thine own grief.
- 31 Regard not dreams: for what men wish should be,
When they're awake, they hoping in sleep see.

The Third Book of Cato's Distichs
Concerning Manners.

THE PREFACE.

R Eader, If thou this verse away wouldst bear,
These Rules of living well be sure to hear.
With Learning store th' mind, cease not to learn;
Without it none can life from death discern.
Thou shalt get good by't: But if thou art scorn,
Thou mak'st thy self, not me that writes, forlorn.

- 1 **W** HEN thou liv'st well, mind not what lew'd folk say:
It is not in your power their tongues to sway.
- 2 Being produc'd as witness, what thou can:
Hide thy friends faults (yet play the honest man.)
- 3 Soothing and lipping speeches still beware:
Plain truth is sound, but lies deceitful are.
- 4 Fly sloth and sluggishness, for when the mind,
Grows faint, through idleness, the body's pin'd,

5 Mirth

24 Pro
Nan
25 Re
Spe
26 Re
Fro
27 Qu
Illu
28 For
Pau
29 Ju
Ne
30 Sit
Tem
31 Son
Cum

H
Instru
Nam fin
Comm
Non me

1 C
2 Produ
Quant
3 Sermon
Simple
4 Segni
Nam

Catonis Disticha.

13

- 24 Prospice qui veniunt hos casus esse ferendos :
Nam levius lædit quicquid provideris ante.
25 Rebus in adversis animum submittere noli ;
Spem retine : spes una hominem nec morte relinquit.
26 Rem tibi quam noscis aptam dimittere noli :
Fronte capillata, post est occasio calva.
27 Quod sequitur specta, quodque imminet ante, videto :
Illum imitare Deum, qui partem spectat utramque.
28 Fortior ut valeas, interdum parcior esto :
Pauca voluptati debentur, plura salutis.
29 Judicium populi nunquam contempseris unus ;
Ne nulli placeas, dum vis contemnere multos.
30 Sit tibi præcipue, quod primum est cura salutis.
Tempora ne oulpes, cum sis tibi causa doloris.
31 Somnia ne cures : nam mens humana quo optat,
Cum vigilat, sperans per somnium cernit id ipsum.

Catonis Distichorum de Moribus.

Liber Tertius.

P R Æ F A T I O.

HOC quicunque velis carmen cognoscere, Lector,
Hæc præcepta feres quæ sunt gratissima vitæ.
Instrue præceptis animam, nec discere cesses ;
Nam sine doctrina, vitæ est quasi mortis imago.
Commoda Multa feres : sin autem foreveris illud,
Non me scriptorem, sed te neglexeris ipse.

- 1 **C**UM recte vivas, ne cures verba malorum :
Arbitrii nostri non est quid quisque loquatur.
2 Productus testis, (salvo tamen ante pudore),
Quantumcunque potes, celato crimen amici.
3 Sermones blandos blæfosque cavere memento :
Simplicitas veri sana est, fraus ficta loquendi.
4 Segnitiem fugito, quæ vitæ ignavia fertur :
Nam cum animus languet, consumit inertia corpus.

- 5 Mirth with thy labour sometimes put in ure,
That better thou mayest thy labour endure.
- 6 Carpe not at that which others do or say,
Lest some thus scoff at thee another day.
- 7 What stock thy friends by will have left to thee,
Keep and increase, lest thou a by-word be.
- 8 If thou hast wealth good store towards thine end,
Live frankly, and be free to every friend.
- 9 Good counsel from thy Servant do not slight,
Scorn no mans judgments, so that it be right.
- 10 If thine Estate be not as 'twas before,
Yet see thou live content with present store.
- 11 For Portion see thou marry not a Wife,
Nor care to keep her, if she fall to strife.
- 12 By others take examples what t'avoid,
Or do; anthers life is our best guide.
- 13 Attempt that only which thou canst perform,
Lest overprest with th'work, thou leav'st with scorn.
- 14 What thou see'st badly done, do not conceal;
Lest thou be thought like them thou'st not reveal.
- 15 Appeal to the Judge, being over-born by might;
For Laws themselves would fain be rul'd by right.
- 16 What thou deserv'st to bear, bear without grudge:
And being guilty, be thy proper Judge.
- 17 Read much, and when that's read, read more again,
Poets not to be trusted, wonders feign.
- 18 Say little at a feast, lest thou be nam'd,
A tatter, whilst thou wouldst be civil sam'd.
- 19 Thy angry Wife's tart language do not fear,
When women would deceive, they shed a tear.
- 20 Use thine estate, but make no wilful waste;
Who waste their own, would others spend as fast.
- 21 Resolute, of death no fear is to be had;
Which though not good is self, ends all that's bad.
- 22 Thy Wife's tongue bear with, if she th'wifery be,
For not to beat, but brawl, is had in thee.
- 23 Thy parents love, the one as well as th' other,
To please thy Father, do not cross thy Mother.

5 Inter
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6 Alter
Exen
7 Quaz
Auge
8 Cum
Muni
9 Utile
Nulli
10 Rebu
Fac v
11 Uxo
Nec
12 Mul
Quaz
13 Quo
Succ
14 Quo
Ne v
15 Jud
Ipla
16 Quo
Cum
17 Mul
Nam
18 Inte
Ne d
19 Con
Nam
20 Ute
Qui
21 Fac
Quaz
22 Uxo
Nam
23 Dili
Nec

- 5 Interpone tuis interdum gaudia curis,
Ut possis amino quemvis susterre laborem.
- 6 Alterius dictum, aut factum nē carperis unquam;
Exemplo simili nē te derideat altor.
- 7 Quæ tibi fors dederit, tabulis suprema notato,
Augendo serva, nē sis quem fama loquatur,
- 8 Cū tibi divitiæ superant in sine senectæ,
Munificus facito vivas, non parcus amicis.
- 9 Utile consilium Dominus nē despice servi,
Nullius sensum, si prodest, temperis unquam.
- 10 Rebus & in censu, si non est quod fuit antè,
Fac vivas contentus eo, quod tempora præbent.
- 11 Uxorem fugæ nē ducas, sub nomine notis,
Nec retinere velis, si coeperit esse molesta.
- 12 Multorum discce exemplo, quæ facta sequaris,
Quæ fugias; vita est nobis aliena magistra.
- 13 Quod potes id tentes, operis nē pondere pressus,
Succumbat labor, & frustra tentata relinquas.
- 14 Quod nōssi haud rectè factum, nolito tacere,
Nē videre malos imitari velle tacendo.
- 15 Judicis auxilium sub iniqua lege rogato,
Ipsæ etiam leges cupiunt ut jure regantur.
- 16 Quod merito pateris, patienter ferre memento,
Cūque reus tibi sis, teipsum judice damna.
- 17 Multa legas facito, perlectis perlege multa,
Nam miranda canunt sed non credenda, Poetæ.
- 18 Inter convivas fac sis sermone modestus,
Nē dicare loquax, dum vis urbanus haberi.
- 19 Conjugis iratæ noli tu verba timere;
Nam lachrymis struit insidias, dum scemina plorat.
- 20 Utterè quæstis, sed nē videaris abuti:
Qui sua consumunt, cū deest aliena sequuntur.
- 21 Fac tibi proponas, Mortem non esse timendam,
Quæ bona si non est, finis tamen illa malorum est.
- 22 Uxoris linguam, si frugi est, ferre memento:
Namque malum est nil velle pati, nec posse tacere.
- 23 Dilige non ægra, charos pietate parentes,
Nec matrem offendas, dum vis bonus esse parend.

The Fourth Book of *Cato's Distichs* concerning
Manners.

THE PREFACE.

WHoever thou art, that fain would'st live secure,
And not to hurtful vice thy mind inure :
Remember that these Rules thou often read,
Which in thy course of life may thee bestead.

- 1 **I**F thou would'st happy be ; riches despise :
Which they that doat upon live beggar-wise.
- 2 Nature supplies will no time fail to thee,
If thou with needful things contented be.
- 3 When through thy fault, things go not to thy mind ;
Say not that fortune, which is nothing, 's blind.
- 4 Love money well, but lov't not for its sight,
In which no honest Man takes much delight.
- 5 Make much of one, when thou hast store of pelf :
A Rich Man sick, hath Cash, but not himself.
- 6 Since thou endur'st at School to be well beaten,
Endure thy Fathers words when he doth threaten.
- 7 Look after things of profit, and eschew
Those apt to errors, whence no good ensue.
- 8 Give at once asking, what you safely can ;
It's part of gains to help an honest man.
- 9 Search quickly what it is that thou suspectest ;
Things oft do harm, which thou at first neglectest.
- 10 When unto Venery thy thoughts do tend,
Take heed of Gluttony thy bellies friend.
- 11 When thou dost think to fear all beasts there's need,
I charge thee, that of man thou take great heed.
- 12 If thou in strength of body doth surmount,
Be wise ; thus men will valiant thee account.
- 13 Beg help of thy known friends in any grief,
No Doctor, like a Friend, can give relief.
- 14 Why dies the beast, when thou hast done amiss ?
Safety therein to seek great fondness is.

15 When

Securum
Nec v
hac prae
Invenies a

1 **D**E
2 **Q**
3 **C**oinm
Si cont
4 **C**um si
Noli F
5 **D**ilige
Quam
6 **C**um si
Ager
7 **F**erber
Fer pa
8 **R**es ag
In qui
9 **Q**uod
Nam
10 **C**um
Indul
11 **C**um
Unun
12 **C**um
Fac s
13 **A**ux
Nec c
14 **C**um
Stuti

P R A E F A T I O.

Securum quicumque cupis traduce vitam,
Nec vitiis hæreæ animum, quæ moribus obsunt :
hæc præcepta tibi semper relegenda memento,
Invenies aliquid, in quo te utare magistro.

- 1 **D**espice divitias, si vis animo esse beatus ;
Quas qui suspiciunt, mendicant semper avari.
- 2 Commoda naturæ nullo tibi tempora derunt,
Si contentus eo fueris, quod postulat usus.
- 3 Cum sis incautus, nec rem ratione gubernes :
Noli Fortunam, quæ non est, dicere cæcam.
- 4 Dilige denarium, sed parce dilige formam,
Quam nemo sanctus, nec honestus captat habere.
- 5 Cum fueris locupes, corpus curare memento :
Æger dives habet nummos, sed non habet ipsum.
- 6 Verbera cum tuleris discens aliquando magistri :
Fer patris imperium, cum verbis exit in iram.
- 7 Res age quæ præsent, rursus vitare memento,
In quibus error inest, nec spes est certa laboris.
- 8 Quod dare potes, gratis concede roganti :
Nam recte fecisse bonis in parte lucrorum est.
- 9 Quod tibi suspectum est, confestim discute quid sit :
Namque solent, primo quæ sunt neglecta nocere.
- 10 Cum te detineat Veneris damnosa voluptas,
Indulgere gulæ noli, quæ ventris amica est.
- 11 Cum tibi proponas animalia cuncta timere,
Unum hominem tibi præcipio plusesse timendum.
- 12 Cum tibi prævalidæ fecerint in corpore vires,
Fac sapias, sic tu poteris vir fortis haberi.
- 13 Auxilium a notis petito, si forte labores :
Nec qui quam melior medicus, quam fidus amicus.
- 14 Cum sis ipse nocens moritur cum victima pro te :
Stultitia est morte alterius sperare salutem.

- 15 When you a mate or faithfull friend desire,
Not after's wealth, but after's life & aquire.
- 16 Shun Niggard's name in using thy old store ;
What good doth Wealth, if wealthy, thou beest poor ?
- 17 If while thou liv'st thou would'st keep a good name,
Detest those vicious pleasures which breed shame.
- 18 Mock not old folks, if thou hast any brain,
For he that's old, grows childish once again.
- 19 Get learning, whereas means suddainly quail,
Art tarries, and a man will never fail.
- 20 Observe with silence what each man doth say,
Speech doth mans manners hide, and them bewray.
- 21 Practise thine Art, though thou it understand,
As care by wit, so use is help'd by th' hand.
- 22 Do not much dread the time of future death,
He fears it not, that knows to scorn his breath.
- 23 Learn thou of learn'd men, th' unlearn'd of thee,
For thus must knowledge propagated be.
- 24 If thou thy health regard, drink in good measure,
Many an ill disease proceeds from pleasure.
- 25 What thou hast prais'd in publick, and approv'd,
Do not condemn again, through lightness mov'd,
- 26 When things go well, adversity beware,
Again when things go ill, do not despair.
- 27 Cease not to learn, by care doth wisdom grow :
Few men by long experience come to know.
- 28 Praise sparingly ; for whom thou dost commend,
One day will shew how much he is thy friend.
- 29 What thou knowest not, to learn, think it no shame,
To know deserveth praise, not to know merits blame.
- 30 In love and wine there is both strife and joy :
Take what doth please, and shun what doth annoy.
- 31 Sullen and silent men do them beware,
Where the Rivers still, the waters deepest are.
- 32 When thine Estate is not unto thy mind,
See other mens, which thou may'st far worse find.
- 33 Strive not above thy strength : the slow to keep,
Is better than to lanch into the deep.

- 15 Cùm tibi vel socium, vel fidam quæris amicum,
Non tibi fortuna est hominis, sed vita petenda.
- 16 Uttere quæsitis opibus, fuge nomen avari,
Quid tibi divitiarum profunt, si pauper abundas?
- 17 Si famam servare cupis, dum vivis, honestam,
Fac fugias animo, quæ sunt mala gaudia vitæ.
- 18 Cùm sapias animo, noli irridere senectam,
Nam quicumque senex, sensus puerilis in illo est.
- 19 Disce aliquid, nam cùm subito fortuna recedit,
Ars remanet, vitamque hominis non deserit unquam,
- 20 Omnia perspicito tacitus, quæ quisque loquatur,
Sermo hominum mores, & celat, & indicat idem.
- 21 Exerce studium, quamvis perciperis artem,
Ut cura ingenium, sic & manus adjuvat usum.
- 22 Multum ne cures venturi tempora lethi,
Non timet is mortem, qui scit contemnere vitam.
- 23 Disce, sed à doctis, indoctus ipse deceto,
Propagandi etenim rerum doctrina bonarum est.
- 24 Hec bibe, quod profit, si tu vis vivere sanus,
Morbi causa mali est homini quandoque voluptas.
- 25 Laudaris quodcumque palam, quodcumque probaris ?
Hoc vide ne rursus levitatis crimine damnes.
- 26 Tranquillis rebus, quæ sunt adversa caveto,
Rursus in adversis, melius sperare memento.
- 27 Discere ne cesses, cura sapientia crescit,
Rara datur longo prudentia temporis usu.
- 28 Parcè laudato, nam quem tu sæpe probaris,
Una dies, qualis fuerit, monstrabit, amicus.
- 29 Ne pudeat, quæ nescieris, te velle doceri,
Scire aliquid laus est, pudor est nil discere velle.
- 30 Cum venere & Baccho lis est, & iuncta voluptas,
Quod lautum est animo complectere, sed fuge litem.
- 31 Demissos animo, & tacitos vitare memento,
Qua flumen placida est forsan latet altius unda.
- 32 Cùm tibi displicet rerum fortuna tuarum,
Alterius specta, quo esto discrimine peior.
- 33 Quid potes id tenta; nam litus carpere temis,
Tutius est vultu, quàm velum tendere in altum.

- 34 Seek not to thrust an honest man from's right,
For God will always punish wrongful spight.
- 35 When goods thou lovest, do not much complain:
But rather joy, if thou may'st them obtain.
- 36 The care is hard to spend our means by losses;
Yet sometimes for our friends we must bear crosses.
- 37 Thy self no promise make to live long here:
Death is thy shade, attends thee every where.
- 38 With Incense God appease, let Bullocks grow,
Think not to please God with a bloody vow.
- 39 Yield unto fortune, and to Men of might;
He that did wrong, may come to do the right.
- 40 Chastise thy self; if ought thou dost amiss,
In healing wounds, smart by smart cured is.
- 41 Never thy friend after long time reject;
Suppose he's chang'd, yet his first love respect.
- 42 That thou may'st purchase love, the kinder be,
Lest name of thankless person light on thee.
- 43 Be not suspicious, lest thou wretched be:
With such, and Cowards, death doth best agree.
- 44 When thou hast Servants bought that thou may'st use them,
Slaves call them, yet being men, do not abuse them.
- 45 The first occasion offered, quickly take;
Lest thou look after what thou didst forsake.
- 46 At sudden death of ill men be not glad:
They happy die, whose life was never bad.
- 47 If poor, thou hast a Wife of blemish'd fame:
Take heed thou dost not bear the Cuckold's name.
- 48 Having learnt much, learn more, and shun as naught,
(Above all things) an ill will to be taught;
- 49 Dost wonder why these verses are so plain?
The senses briefness makes them go by twain.

Erasm Rot. in Epist. ad Joh. Nivium.

I Think nothing ought to be disdained, be it never so mean, which
pertains to Learning, much less these Verses which are of such
pure Latin, and profitable for good manners.

Excel.

34 Contra
Semper
35 Erepti
Sed gau
36 Est jaci
Sunt qu
37 Tempo
Quocu
38 Thure
Ne cred
39 Cede l
Ladere
40 Quum
Vulnera
41 Damna
Mutavi
42 Grati
Ne non
43 Suspe
Nam ti
44 Cum t
Et serv
45 Quam
Ne rur
46 Morte
Felices
47 Cum
Vitap
48 Cum
Fac di
49 Mirac
Hos br

E GO
ad
Romani

- 34 Contra hominem iustum parve contendere noli :
Semper enim Deus injustas ulciscitur iras.
- 35 Ereptis opibus noli mœrere quærendo :
Sed gaude potius, tibi si contingat habere.
- 36 Est iactura gravis, quæ sunt, amittere damnis :
Sunt quædam quæ ferre decet patienter amicum.
- 37 Tempora longa tibi noli promittere vitæ :
Quocumque ingrederis, sequitur mors, corporis umbra.
- 38 Ihure Deum place, vitulum sine crescat aratro:
Ne credas placare Deum dum cæde litatur.
- 39 Cede locum læsus fortunæ, cede potenti :
Lædere qui potuit, prodesse aliquando valebit.
- 40 Quum quid peccaris, castiga te ipse subinde,
Vulnera dum sanas, dolor est medicina doloris.
- 41 Damnaris nunquam post longum tempus amicum ;
Mutavit mores, sed pignora prima memento.
- 42 Gratiior officiis quo sis imago, chæstor esto ;
Ne nomen subeas, quod dicitur Officia-perda.
- 43 Suspectas caveas, ne sis miser omnibus horis :
Nam timidis & suspectis aptissimo mors est.
- 44 Cum fueris famulos proprios mercatus in usus,
Et servos dicas ; homines tamen esse memento.
- 45 Quam primum capienda tibi est occasio prima,
Ne rursus quæras quæ jam neglexeris ante.
- 46 Morte repentina noli gaudere malorum :
Felices obeant, quorum sine crimina vita est.
- 47 Cum conjux tibi sit, nec res, & fama labore ;
Vitæ dum ducas inimicum nomen amici.
- 48 Cum tibi contingat studio cognoscere multa,
Fac discas multa, & vites nescire doceri.
- 49 Miraris verbis nudis me scribere versus ?
Hos brevitatis sensus fecit conjungere linos.

Erasm. Rot. in Epist. ad Joh. Niv.

EGO nihil fastidiendum duco, quantumvis
ad bonas pertinet literas, nedum hocce
Romani sermoni munditie, tamquam bonos mores

Excellent Sayings of
the seven Wise men
of Greece.

1. Of PERIANDER of
Corinth.

Please all Men.
Rashness is dangerous.
Pleasures are always mortal,
but honours Immortal.

Be the same to your friends
when they are in adver-
sity.

5 Filthy Gain is a very bad
thing.

Conceal thine own misfortune,
lest thou make thine ene-
mies rejoyce.

Stick to the truth.

Hate violence.

Moderate Pleasure.

10 Follow Godliness.

Abstain from vices.

Be pitiful to them that hum-
bly intreat thee.

Frequent the company of wise
men.

Have good men in esteem.

15 Avoid disgrace.

Dicta insignia septem
SAPIENTUM
Græciæ.

1. PERIANDER
Corinthii.

Omnibus placeto.
Periculosa temeritas.
Semper voluptates sunt
mortales, honores autem
immortales.
Amicis adversa fortuna u-
tentibus idem esto.

5 Lucrum turpe res pessima

Infortunium tuum celato,
ne voluptate afficis in-
micos

Veritati adhaere.

Violentiam oderis.

Voluptati tempera.

10 Pietatem sectare.

A vitiis abstinere.

Supplicibus misericordi-
sto.

Sapientum utere consuetu-
dine.

Bonos in pretio habeto.

15 Probam fugito,

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Honour thos

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20 When
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35 Rule
Cherish

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40 Do no

Trust n

Grieve

Shew

Do those things of which it may
not repent thee.

Imitate that which is just.

Honour those that are well de-
serving.

Hate slandering.

20 When you have mistaken
change your resolution.

Show your self ready to plea-
sure all men.

Fear the Magistrates.

Perform whatsoever thou hast
promised.

Do the things that are just.

25 Give place to great men.

Refrain from an Oath.

Commend things that are
honest.

Recompence a good turn.

Rest is a good thing.

30 Instruct your Children.

Hate controversie.

Heed the things which con-
cern thee.

Answer in time.

Envy no body.

35 Rule your eyes.

Cherish hope.

Be affable, or easie to be spo-
ken to.

Keep lasting friendship.

Follow concord.

40 Do not speak for favour.

Trust not to the time.

Grieve not for every thing.

Show respect to thine Elder.

Ea facito quorum non pos-
sit ponitere.

Quod justum est imitare.

Bene meritos honora.

Calumniam oderis.

20 Cum erraris, muta con-
silium.

Omnibus reipsum præbe.

Magistratus metue.

Quicquid promiseris facito.

Age quæ justa sunt.

25 Principibus cede.

A jura jurando abstine.

Laudato honesta.

Beneficium repende.

Bona res quies.

30 Liberos institute.

Litem oderis.

Audi quæ ad te pertinent.

Responde in tempore.

Nè cui invidcas.

35 Oculos moderare.

Spem sove.

Affabilis esto.

Diuturnam amicitiam cu-
stodi.

Concordiam sectare.

40 Ne loquaris ad gratiam.

Nè tempore credideris.

Nè quavis de re dolcas.

Seniorem revere.

24 Sayings of the Seven Wise-Men.

Spare as if thou wert immortal.

45 Hope as if thou wert mortal.

Be not lifted up with praise.

Give place to great Men.

Think on mortal things.

Do not a wrong the first.

50 Gnaw not upon a dead man.

Advise blamelessly.

Do not neglect thy self.

Die for thy Country.

Beget Children of Women
that are free born.

Conceal a secret.

55 Wait for an opportunity.

Bestow with profit.

Avoid grief.

Make use of thy friends.

Delight thy friends.

Parca tanquam immortalis.

45 Sperato tanquam mortalibus.

Ne offeraris gloria.

Cede magnis.

Mortalia cogita.

Ne prior iniuriam facias.

50 Mortuum ne rodito.

Consule inculpate.

Teipsum ne negligas.

Mortem oppetere pro patria.

Ex ingenuis liberos crea.

Arcanum cela.

55 Opportunitatem expecta.

Largire cum utilitate.

Dolorem fuge.

Amicis utere.

Delecta amicos.

2. Of Bias of Priene.

BEhold thy self in a looking-glass, and if thou shalt seem to be beautiful, do those things which become thy beauty; but if thou beest ill favoured, recompense that with thy fair

2. Biantis. Prienai.

IN speculo teipsum contem-
plare, & si formosus apparebis, age quae decent formam; si deformis, quod in facie minus est, id morum pensato.

Sayings of the seven Wise-men. 25

*carriage that is not so fair
in thy face.*

5. *Speak not evil of God, but
hearken after him.*

Hear much, speak little.

*First Understand what thou
hast to do, and then fall to
thy work.*

*Praise not an unworthy man
for his riches.*

*Take a thing by perswasion,
not by force.*

10. *Get trouble in thy youth,
and wisdom in old age.*

pensato pulchritudine.

5. *De numine nē male lo-
quare, quid sit autem
ausculta.*

*Audito multa, loquere
pauca.*

*Prius intellige, & deinde
ad opus accede.*

*Nē ob divitias laudāris vi-
rum indignum.*

Perswasione cape, non vi.

10. *Compara in adolescen-
tia quidem molestiam,
in senectute verō sapi-
entiam.*

3. Of Pittacus of Mitylene.

DO not tell those things
aforehand which you
are about to do, for if thou
be disappointed, you will be
laughed at.

*Restore that which is given
you to lay up.*

*When thou art hurt by thy
friends in small matters
bear with them.*

*Give no bad language to your
friends.*

3. Pittaci Mityle- næi.

QUe facturuses ea nē
prædixeris frustratus
enim rideberis.

Depositum redde.

*A familiaribus in minutis
rebus læsus, teras.*

Amico nē maledixeris.

Be the master over your
wife.

Look for the same things from
your children which you
shall do to your Parents.

Be not storkful.

Contend not with thy Pa-
rents although thou speak
reason.

Bear not a command, be-
fore thou hast learned to
obey.

10. Mock not a man in misery.
Take heed you do not desire
those things that cannot
be done.

Do not be hasty to speak.
Know thy self.

Above all things worship
God.

15. Reverence thy Parents.
Restrain pleasure.

Do not think thine enemy
thy friend.

Be not a Judge amongst
friends.

Let not thy tongue run be-
fore thy wit.

20. Obey the Laws.

Do nothing too much.

Be willing to hear.

Put away enmity.

Marry a wife of thine e-
quals, lest if thou mar-
riest one of them that
are richer than thou, thou
get thee masters, not
kinsfolks.

Uxori dominare.

Quæ feceris parentibus
eadem à liberis ex-
pecta.

Desidiosus ne esto.

Ne contende cum paren-
tibus, si iusta dixeris.

Ne geras imperiùm prius-
quam patere didiceris.

10. Infortunatum ne irrise-
ris. Quæ fieri non pos-
sunt cave ne concupis-
cas.

Ne festinaveris loqui.

Nosce teipsum.

Ante omnia venerare
Numen.

15. Parentes reverere.

Voluptatem coerce.

Inimicum ne putes ami-
cum.

Inter amicos nesis Judex.

Ne lingua præcurrat
mentem.

20. Legibus pare.

Ne quid nimis.

Audito libenter.

Inimicitiam solve.

Uxorem ducito ex equa-
libus, ne, si ex ditio-
ribus duxoris, dominos
tibi pares, non à fi-
nes.

4. Of Cleobulus of
Lindus.

BE not puffed up at any time.

Turn over thy Books again.

Judge justly.

Forbear bad Language.

5. Overcome thy Parents with
forbearance.

Cast not off an inferiour.

Throw not thy self headlong
into danger.

Love thy friends things, and
keep them as if they were
thine own.

Do not to another man that
which thou hatest.

10. Threaten no body, for that
is a Womanish thing.

Go sooner to thy friends that
are in misery, than to them
that are in prosperity.

A stone is the trier of Gold,
and Gold of men.

A Liar depraveth his life
with slander.

15. Whosoever is descreet and
wise hateth Liars.

Have a care of thy House.

Instruct thy Children that
are most dear to thee.

Do good to good men.

4. Cleobulus
Lindius.

NE sis unquam elatus.

Libro revolve.

Iustè judicato.

A maledicentia temperato.

5. Parentes patientia vince.

Inferiorem ne rejicias.

Ne teipsum præcipites in
discrimen.

Res amici diligas, &
perinde serves ut tuas.

Quod oderis alteri ne
feceris.

10. Ne cui miniteris, est
enim muliebre.

Citius ad infortunato a-
micos quam fortuna-
tos proficiscere.

Lapis auri index, aurum
hominum.

Mendax calumniâ vitam
corrumpit.

15. Mendaces odit quisquis
prudens ac sapiens,

Domus curam age.

Liberos tibi charissimos
erudi.

Bonis benefacito.

Thro

Throw away suspicion.

20. Remember a courtesie received.

Do not covet other mens things.

Nothing is more precious than a vow.

5. Of Chilo of Lacedæmon.

K Now thy self.
Covet nothing that is too much.

Misery is an attendant upon debts and suits.

Exercise temperance.

5. Obey the time.

Please the multitude.

Be approved in thy behaviour.
Hate Slanders.

Do not envy any man's things
For they are mortal

10. Avoid filthy things.

Get an estate honestly.

Use wisdom.

Do not suspect any thing.

Be not burthensome.

6. Of Solon of Athens.

W Orship God.
Relieve thy friends.

Suspicionem abjicito.

20. Beneficii accepti memento.

Aliena nè concupiscas.

Voto nihil pretiosus.

5. Chilonis Lacedæmonii.

N Osce teipsum.
Nihil nimium cupias.

Comes æris alieni atque litis est miseria.

Temperantiam exerce.

5. Tempori pare.

Multitudini place.

Moribus probatus esto.

Oderis calumnias.

Nè cui invid eas mortalis.

10. Turpià fuge,

Iuste rem par.

Sapientià utere.

Ne quid suspiceris.

Ne fueris onerosus.

6. Solonis Atheniensis.

D Eum cole.
Amicis succurre.

Sustain

Sayings of the seven Wise-men. 29

Sustain the truth.

Obeſy the Laws.

5. *Moderate thine anger.*

Hate bad men.

Reverence thy Parents.

Envy no body.

Do not ſwear.

10. *Conſider what is honeſt.*

Commend vertue.

Veritatem ſuſtinetō.

Legibus paratō.

5. *Iracundiæ moderare.*

Malos odio proſequitor.

Parentes reverere.

Nemini invidetō.

Ne jurato.

10. *Cogita quod juſtum eſt.*

Virtutem laudatō.

7. Thales of Miletus.

Honour thy Prince.

Be like thy ſelf.

Take in good part that which thou haſt.

Follow glory.

5. *Love peace.*

Pack a tale bearer out of thy Houſe.

Try thy friends.

Make a promiſe to no body.

Abſtain from vices.

10. *Have a care of thy life.*

Deſerve a commendation with all men.

7. Thaletis Mileſii.

Priſcipem honora.

Similis tui ſis.

Quod adeſt, boni conſulito.

Gloriam ſectare.

5. *Pacem delige.*

Suſurrionem ex alibus ejice.

Amicos probato.

Nemini promittito.

A vitiis abſtinetō.

10. *Vitæ curam age.*

Laudatus eſto apud omnes.

The Sayings of the Seven Wise men, out of
Ausonius's Poems.

1. Of Periander.

Profit and Honesty never disagree.

More wealthy that one grows, more careful be.

It's ill to wish for death, and worse to fear it.

What you must needs do, do it cheerfully.

5. Of many feared, of many men beware.

If fortune smile, fear to be rais'd too high.

If fortune roar, fear under waves to lye.

2. Of Bias.

What is the sum of good? A Conscience free from blame.

What is a man's greatest blame? Only another man.

Who's rich? Who nothing craves. Who's poor? Who covets more.

What is a Matron's best portion? Chastity.

5. What Woman's chaste? Of whom fame fears to lye.

What is a wise man's work? When hurt he may, to nill.

What is the fool's? When he can do no hurt, to will.

3. Of Pittacus.

Who cannot hold his tongue knows not to speak.

One good man's word I wish rather than many bad.

He's mad that envies proud and prosperous men.

He's mad that laughs at poor mens misery.

5. Obey that Law which you your self have made.

When things go well, friends upon thee will flow,

When things go ill, but few friends thou canst know.

Dicta

Dicta septem Sapientum, ex Ausonii carminibus.

1. Periandri.

NUnquam discrepat utile à decoro.
 Plus est sollicitus, qui magis beatus.
 Mortem optare malum, timere pejus.
 Faxis ut libeat, quod est necesse.

5. Multis terribilis caveto multos.
 Si fortuna juvat, caveto tolli.
 Si fortuna tonat, caveto murgi.
-

2. Biantis.

Quamnam summa boni? Mens quæ sit conscia recti.
 Pernicies homini quæ maxima? Solus homo alter.
 Qui, dives? Qui nil cupiat. Quis pauper? Avarus.
 Quæ dos matronis pulcherrima? Vita pudica.
 5. Quæ casta est? De quâ mentiri fama veretur.
 Quid prudentes opus? Cum possit, nullo nocere.
 Quid stulti proprium? non posse & velle nocere.

3. Pittaci.

LOqui ignorabit qui tascere nescit.
 Bono probari mallet, quàm multis malis.
 Demens superbis invldit fœlicibus.
 Demens dolorem ridit infœlicium.
 5. Pareto legi, quisquis legem sanxeris.
 Plures amicos re secunda compares.
 Paucos amicos rebus adversis probes.

32 Sayings of the seven Wise-men.

4. Of Cleobulus.

THE more thou may'st, the more thou should'st forbear.
A poor man undeserved is fortunes blame.

No man long prospers in his vices.

Spare others much, but not thy self one jot.

5. Good men too good to yield, is them to spare.

Ancestors praise to them scarce given is.

Children oft hear what Parents did amiss.

5. Of Chilo.

IM loth my meaner fear, or better scorn me.

So think of death, as too careless for health.

Sad things overcome by courage or by friend.

If well thou hast one, do not call it to mind.

5. Old age is pleasing which like youth doth seem.

Youth is more pleasing which men Old age deem.

6. Of Solon.

ISay one's happy when this life is done.

Match like to like, what is unlike will jar.

Honours do seldom come by chance.

Thy friend blame closely, praise him publickly.

5. Honour that's got by worth exceeds descent.

What will it boot to heed if thy lot certain be?

Why should one fear, if things lie in uncertainty?

7. Of Thales.

Daring some ugly thing, thy self, as witness fear.

Life fades, Death's glory never doth decay.

4. Cleobulus

4. *Cleobuli.*

QUanto plūs liceat, tam libeat minūs.
Fortunæ invidia est immeritus miser.
Fœlix criminibus nullus erit diu.
Ignoscēs aliis multa, nihil tibi.
5. Parcit quisque bonis prodere vult bonos.
Majorem meritis gloria non datur.
Turpis sæpe datur fama minoribus.

5. *Chilonis.*

NOlo minor me timeat, despiciatve major.
Vive memor mortis, immemor ut sis salutis.
Tristia cuncta exsuperas, aut animo, aut amico.
Tu bene si quid facies, non meminisse fas est.
Grata senectus homini quæ parilis juventæ.
Illa juvenus gratior quæ similis semestæ.

6. *Solonis.*

DICO tunc vitam beatam fata cum peracta sunt.
Par pari jugato conjux dissidet quod impar est.
Non erunt honores unquam fortuiti muneris.
5. Clam coarguas propinquum, sed palam laudaveris.
Pulchrius multo parari, quam creati nobilem.
Certa decreta fors est, quid cavere proderit?
Sive sunt incerta cuncta, quid timere convenit?

7. *Thaletis.*

TURPE quid ausurus, te sine teste, time.
Vita perit, mortis gloria non moritur.

What thou intendest to do forbear to tell.

What thou canst not avoid, it's grief to fear.

5. *When you in earnest chide, you help your foe.*

Haste not too much, enough, let that suffice.

Publius's Stage-Verfes, or Seneca's Proverbs.

EVery thing is none of our own that comes by wishing.

Expect from another what you do to another man.

A mind that knows how to take heed, knows how to go safely about a thing.

Agreement makes mean helps strong.

5. *Love is taken up, but not laid down at one's pleasure.*

A Woman either loves or hates, she knows no third thing.

Suspicion inclines to the wrong side.

Love thy Father if he be kind, if otherwise bear with him.

Thou must have an eye to that which thou mayest lose.

10. *Thou makest thy friends faults thine own, if thou suffer them.*

The serving another man is hard to a man that is born free.

He that wrangleth with a drunkard hurts one that is absent.

An angry woer tells himself many a lye.

A covetous man himself is the cause of his own misery.

15. *A lover knows what he desires, but considers not whether it be good or no.*

A lover dreams of that which he conceits when he is waking.

Any report adds to a calamity.

Love cannot be extorted, it may pass away.

You may appease a woers anger with tears.

20. *A woman is then good when she is openly bad.*

You may easily couzen a covetous man if you be not such a one

A God can scarcely be in love and be wise. (your self.)

A covetous man doth nothing well but when he dies.

Age bewrayeth it self while it is cunningly concealed.

25. *A covetous man grieves more for a loss than a wise man doth.*

What harm can you wish a covetous man, but that he may live long?

Quod

Quod
Crux

5. Cum
Nil ni

A Li
Anir

Aux

5. An

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10. A

Ali

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20. A

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A

25. A

Quod factururus eris dicere sustuleris.

CruX est si metuas vincere quod nequeas.

5. Cum vero objurgas, sic inimico juvas.

Nil nimium, satis est; nè sit & hoc nimium.

Mimi Publiani, sive Senecæ Proverbia.

A Lienum est omne quicquid oprando evenit.
Ab aleo expectes alteri quod feceris.
Animus vereri qui scit, scit tunc aggredi.

Auxilia humilia firma consensus facit.

5. Amor animi arbitrio sumitur, non ponitur.

Aut amat, aut odit mulier, nihil est tertium.

Ad tristem partem strenua suspicio.

Ames parentem, si æquus est; sin aliter, feras.

Aspicere oportet quod possis deperdere.

10. Amici vitia si feras, facis tua.

Aliena homini ingenuo acerba est servitus.

Absentem lædit cum ebrio qui litigat.

Amans iratus multa mentitur sibi.

Avarus ipse miseræ causa est suæ.

15. Amans quid cupiat, scit, quid sapiat, non videt.

Amans, quod suspicatur vigilans, somniat.

Ad calamitatem quilibet rumor valet.

Amor extorqueri non potest, elabi potest.

Ab amante lacrymis redimas iracundiam.

20. Apertè mala cum est mulier, tum demum est bona.

Avarum faciliè capias, ubi non sis idem.

Amare & sapere vix deo conceditur.

Avarus, nisi cum moritur, nihil rectè facit.

Astute, dum celatur, se ætas indicat.

25. Avarus damno potius quam sapiens dolet.

Avaro quid mali optes, nisi ut vivat diu?

One must believe a grieving mind nothing.

Another man's thing likes us, and ours likes another the best.

To woove is a pleasure in a young man, and a fault in an old man.

30. *When an old woman plays she makes Death sport.*

The same person that makes loves wound doth cure it.

He makes haste to repent that judgeth rashly.

Prosperity getteth friends, and adversity trieth them.

A Dice player, the better he is at his Game, he is so much the worse.

35. *Bending breaks a bow, and slacking the mind.*

It is twice welcome, if you suffer on your own accord what is necessary.

He that knows not how to bestow a benefit, unjustly begs one.

It is good to see by another man's harm what things are to be avoided.

To receive a courtesie is to sell ones liberty.

40. *An hour is not so good to any body that is not ill to some.*

It's a double death to any body to die at another's pleasure.

He receives more courtesie that knows how to requite them.

You sin twice when you humour him that sins.

A mild disposition provok'd is far more grievously angry.

45. *A man's death is good which puts an end to the evils of his life.*

He hath received a courtesie by doing one, that did it to a deserving person.

Venus is sweetned by fair means, not by a great hand.

An honest man never humoureth one that doth amiss.

He that saith he hath done a courtesie begs one.

60. *A loving disposition is the greatest friendship.*

Often to bestow a courtesie is to teach one to requite it.

To imitate the words of goodness is the greater malice.

A man's good opinion is safer than money.

A good thing, though it be suppress, is not extinguished.

55. *He conquers twice that conquers himself in victory.*

Animos

Animos
Alienu

Amar

30. Anu

Amor

Ad p

Amic

Aleat

35. Ar

Bis e

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Bon

Ben

40. B

Bis

Ben

Bi

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45. I

Bo

B

B

F

50. I

Bo

55

Animo dolenti nihil oportet credere.
Alienum nobis, nostrum plus aliis, placet.

Amare juveni fructus est, crimen seni.

30. Anus cum ludit, morti delicias facit.
Amoris vulnus, idem, qui sanat, facit.
Ad pœnitendum properat citò qui judicat.
Amicos res optimæ parant, adversæ probant.
Aleatur, quantò in arte est melior, tantò est nequior.

35. Arcum intensio frangit, animum remissio.
Bis est gratum, quod opus est ultro si offeras.

Beneficium dare qui nescit injustè perit.
Bonum est fugienda aspicere alieno in malo.

- Beneficium accipere, libertatem vendere est.
40. Bona nemini hora est ut non aliculi sit mala.

Bis cuique mori est, alterius arbitrio mori.
Beneficia plura recipit qui scit reddere.

- Bis peccas cùm peccanti obsequium accommodas.
Bonus animus læsus gravius multo iracitur.
45. Bona mors est hominis vitæ quæ extinguit mala.

Beneficium dando accipit, qui digno dedit.

- Blanditio non imperio, fit dulcis Venus.
Bonus animus nunquam erranti obsequium accommo-
Beneficium se dedisse qui dicit, perit. dat.
50. Benevolus animus maxima est cognatio.
Beneficium sæpe dare, docere est reddere.
Bonitatis verba imitari, major malitia est.
Bona opinio hominis tutior pecunia est.
Bonum tametsi suppremitur non extinguitur.
55. Bis vincit qui se vincit in victoria.

*A Kind man studies an opportunity to give.
 He is twice killed that dyeth by his own weapons.
 He fleeps well that doth not feel how ill he fleeps.
 An honeft man in want is the blame of good men.
 60. A good name keeps its own luftre in the dark.
 Good intentions, though they come fhort, yet they are not loft.*

*He loferh his money well, when a guilty perfon bribes the
 Judge.
 He wrongeth good men, whofoever f pares them that are bad.
 Severity in a good man is the next to Juftice.
 5. Anger quickly dyeth with a good man.
 It is a good fhame which difcovereth the danger.
 Mercy gets good fuc cour.
 Common ufe of good things is very bad.
 When you beftow a courtefie upon worthy perfons you engage all.
 70. Childing is cruel in adverfity.
 We omit opportunity to beware.
 To one that you are always giving, when you deny him, you
 bid him take it by force.
 An intemperate Patient makes a cruel Doctor.
 They hate his life whofe death friends wait for.
 75. No man is quickly friends with an Enemy.
 A danger that is flicted comes the fooner.
 A Wife that is chafte towards her Husband commands him
 by obeying him.
 A proud man's glory doth quickly become his difgrace.
 You may better overcome one by advice than by anger.
 80. Patience is a remedy for every grief.
 When vices afford profit, he fins that doth well.
 It is better to be fcorned than to commit folly.
 A merry talking companion upon the High-way is as good as
 The profperity of the wicked quickly comes to nought. (a Coach.
 85. He leaveth an imputation upon life who defires death.
 He that is fuffered to more than is fitting, will do more than
 is lawful.
 To chide when there is need of advice is to condemn.
 The day following is a Scholar to the day before it.*

Benig-

Benign
 inte
 Bene do
 Bonoru
 60. Bona f
 Bene c

Bene p

Bonis
 Bonur
 65. Bonu
 Bona
 Bona
 Bonar
 Benef
 70. Crud
 Cave
 Cui f

Crud
 Cuj
 75. Cui
 Citi
 Caffe

Cito
 Con
 70. C
 Cui
 Con
 Con
 Citi
 80. C
 Cui

Da
 Di

Benignus etiam dandi causam cogitat.

interimitur qui suis armis perit.

Bene dormit, qui non sentit quàm malè dormiat.

Bonorum crimen est honestus miser.

60. Bona fama in tenebris proprium splendorem obtinet.

Bene cogitata, si excidunt, non occidunt,

Bene perdit nummos iudicium dat nocens.

Bonis nocent quisquis pepercerit malis.

Bonum apud vitum iustitiæ proxima est severitas.

65. Bonum apud virum cito moritur iracundia.

Bona turpitudine est quæ periculum indicat.

Bona comparat præsidia misericordia.

Bonarum rerum consuetudo pessima est.

Beneficium dignis ubi das, omnes obligas.

70. Crudelis in re adversa est objurgatio.

Cavendi nulla est demittenda occasio.

Cui semper dederis, ubi neges, rapere imperas.

Crudelem medicum intemperans æger facit.

Cujus mortem amici expectant, vitam oderunt.

75. Cum inimico nemo in gratiam citò redit.

Citiùs venit periculum quod conteranitur.

Castà ad virum matrona parendo imperat.

Cito ignominia fit superbi gloria.

Consilio meliùs vincas, quàm iracundia.

80. Cuius dolori remedium est patientia.

Cùm vita prosunt peccat qui rectà facit.

Contemni est levius, quam stultitià percuti.

Comes facundus in via pro vehiculo est.

Cito improborum lætitià in perniciem cadit.

85. Crimen relinquit vitæ qui mortem appetit.

Cui plus licet quàm par est plus vult quàm licet.

Damnare est objurgare, cum consilio est opus.

Discipulus est prioris posterior dies.

You must be long in preparing War, that you may overcome the sooner.

90. *You have called him all the ill names that can be when you have called a man ingrateful.*

Speak not evil of thine enemy, if thou thinkest it.

To consider what may be good is the safest delay.

Grief grows less when it hath not wherewith to increase it.

It is a lie, that a Woman doth not learn not to weep.

95. *Concord is made more inire by discord.*

We must consider long of what we must once resolve upon.

We must not readily hearken to accusations.

Whilst life is pleasing, then is the best dying.

Gain with an ill Name is to be called loss.

100. *The valour of the Souldiers consists in the discretion of the Commander.*

What a day bestows be afraid to lose it, it comes quickly to take it away

A thing foregone that is not known, is not lost.

Pain inforceth even innocent persons to lie.

Faith is honestly kept even in a bad matter.

105. *Even speed is a delay when there is a desire.*

A wise man mendeth his own faults by another man's.

Men in misery take too much, or too little thought.

Fortune is thought to be a Goddess by peoples gain.

110. *To avoid a lust is to conquer a Kingdom.*

When a banished man hath no dwelling, he is like a dead man without a Grave.

Even they that do an injury detest it.

It is fit to take a weapon from, and not to give one to, an angry man.

To deny himself to his own Country is to endure banishment.

115. *Even one hair hath its shadow.*

Alas, what a miserable thing is it to become old by fearing.

He is fair even to his enemy that hath faith in his counsel.

A fall hurts them that are in a higher place a great deal the more.

He that hath lost his credit, with what can he maintain himself after?

W^m Bⁿ

Diu op

90. Dixer
dix

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Delibe

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115. Et

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Etian

Excell

Fide

Diu operandum est bellum, ut vincas celerius.

90. Dixeris maledicta cuncta, cum ingratum hominem dixeris.

De inimico ne loquare malum si cogites.

Deliberare utilia mora rutissima est.

Dolor decrescit, ubi quo crescat non habet.

Dediscere flere foeminam, est mendacium.

95. Discordia sit charior concordia.

Deliberandum est diu, quod statuendum est semel. }

Difficilem oportet aurem habere ad crimina.

Dum vira grata est, mortis conditiò optima est.

Damnum appellandum est cum mala fama lucrum.

100. Ducis in consilio posita est virtus militum.

Dies quod donat, timeas amittere ; citò raptum venit.

Dimissum, quod nescitur, non amittitur.

Etiā innocentes cogit mentiri dolor.

Etiā peccato rectè præstatur fides.

105. Etiā celeritas in desiderio mora est.

Ex vitio alterius sapiens emendat suum.

Et deest & superest, miseris cogitatio.

Etiā oblivisci quod scis interdum expedit.

Ex hominum quæstu facta fortuna est dea.

110. Effugere cupiditatem, regnum est vincere.

Exuli ubi nusquam domus est sine Sepulchro est tanquam mortuus.

Etiā qui faciunt, odio habent injuriam.

Eripere telum, non dare irato decet.

Exilium est pati, se denegare patriæ.

115. Etiā capillus unus habet umbram suam.

Eheu quam miserum est, fieri metuendo senem !

Etiā hosti est æquus, qui non habet in consilio fidem.

Excelsis multo facilius casus nocet.

Eidem qui perdit, quò se servet in reliquam ?

120. *What fortune flattereth ſhe comes to catch.
 You may eaſilier get an eſtate than keep it.
 A handſom face is a ſilent commendation.
 He is entreated in vain that cannot ſhew pity.
 It is a couzenage to receive what you are not able to reſtore.*
125. *Fortune makes him a fool whom ſhe makes too much on.
 He confeſſeth the fault that avoids the judgment.
 Proſpering wickedneſs is the undoing of good men.
 Thou muſt hear, and not blame what thou canſt not avoid.
 Future things ſo fight, as they ſuffer themſelves to be overcome.*
130. *Wronged patience doth oft become fury.
 Feigned things will quickly come to their own nature.
 He that loſeth his credit can loſe nothing elſe.
 Gentleneſs of diſpoſition carries one on to folly.
 Credit, as the Soul, never returns thither whence it went.*
135. *No body ever loſt his credit, but he that had it not.
 Fortune is not content to hurt one once.
 Wrath is a thunder-bolt, where it dwells with power.
 When thou art grown Old, thou ſhalt ſtrive to no purpoſe to be young again.
 A falſe railing term is a malicious lye.*
140. *To rule a woman's Nature is the deſpair of all men.
 Endure things eaſie, that you may bear them that are difficult.
 Fortune doth none more good than counſel doth.
 Fortune is of glaſs, which when it ſhines it is broken.
 Thou muſt bear what doth thee hurt, that thou may'ſt thorowly bear what doth thee good.*
145. *Fortune that no man ſeeth, maketh one acceptable.
 Thriſtineſs is the miſery of a good report.
 That prejudice is heavy which hath not a judgment.
 The wrath of an honeſt man is very heavy.
 That mind is grievouſly puniſhed which repents after the deed.*
150. *A grieved mind hath not a double ſentence.
 Every evil is grievous that lieth under a mask.
 Whatever befalls that never was tried before, doth hurt worſe.
 The enemy is moſt grievous that lurketh in ones breaſt.
 The rule of cuſtom is moſt troubleſom.*

120. Fo
 Fortu
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 Fratu
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 Fate
 Foelix
 Feras
 Futur

130. Fu
 Fiſta
 Fiden
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135. Fie
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 Fortu
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120. Fortuna cū blanditur, captatum venit:
 Fortunam citiūs reperiās quā retineas.
 Formosa facies muta comendatio est.
 Frustrā rogatur qui misereri non potest.
 Fratus est accipere quod non possis reddere.
125. Fortuna nimium quem fovet, stultum facit.
 Fatetur facinus, qui iudicium fugit.
 Fœlix improbitas optimorum est calamitas.
 Feras non culpes, quod vitare non potes.
 Futura pugnant, ut se superari sinant.
130. Furor sit læsa sæpiūs patientia.
 Ficta citò ad naturam rederint suam.
 Fidem qui perdit nil potest ultrā perdere.
 Facilitas animi ad partem stultitiæ rapit.
 Fides, ut anima, unde abiit nunquam eò redit.
135. Fidem nemo nunquam perdit, nisi qui non habet.
 Fortuna obesse nulli contenta est semel.
 Fulmen est, ubi cum potestate habitat iracundia.
 Frustra, cum ad senectam ventum est, repetes ad-
 lescentiam.
 Falsum maledictum malevolum mendacium est.
140. Fœminæ naturam regere, desperare est omnium.
 Fer difficilia, ut facilia feras.
 Fortuna nulli plus quam consilium valet.
 Fortuna vitrea est, quæ cum splendet, frangitur.
 Feras quod lædit, ut quod prodest perferas.
145. Facit gratum fortuna quam nemo videt.
 Frugalitas miseria est rumoris boni.
 Grave prejudicium est, quod iudicium non habet.
 Gravissima est probi hominis iracundia.
 Gravis animi pœna est, quem post factum pœnitet.
150. Gravis animus dubiam non habet sententiam.
 Grave est malum omne quod sub aspectu latet.
 Gravius nocet quodcūque inexpertum accidit.
 Gravior inimicus, qui latet sub pectore.
 Gravissimum est imperium consuetudinis.

155. *A great crime doth hurt, even when it is but lightly
spoken of.*

Alas, how hard a thing is the keeping of ones renown!

A man is not in his own body when he is angry.

Alas, how much is he to be feared that thinks it safe to die!

A man that is pitiful to a man in misery, remembers himself.

160. *It is an honest disgrace to die for a good cause.*

He that doth good in prosperity, hath succour in adversity.

*Alas, what a miserable thing it is to be hurt of him of
whom you cannot complain!*

Poverty bids a man try many things.

*Alas, how miserable is that pain which may not speak in
the torment.*

165. *Alas, what things to be repented of do men run into, by
living long!*

A fair speech hath its poyson.

A man dyeth so often as he loseth his Children.

*A man always carries one thing towards himself, and thinks
another thing towards another.*

An honest report is a good patrimony.

170. *A man feels it not if he finds profit by his smart.*

He serves honestly that yields to the times.

A man hath his life lent him, not given him.

It is better to know ones heir, than to seek one.

An heirs weeping is laughing under a Vizard.

175. *Often Marriages have room for a curse.*

An inferiour startles at what a superiour doth a miss.

To revenge an enemy is to receive another life.

Have a care that no body hate thee thro thine own demerit.

When you hold one against his will, you haste him to be gone.

180. *You wrong breeding when you intreat an unworthy man.*

*A covetous man is good to no body, and he is worst to him-
self.*

He doth a courtesie twice to a poor man that doth it quickly.

Desire of more amongst riches, is a rich want.

He inviteth a fault that passeth by an offence.

185. *There is nothing pleasant but that which variety refresheth.*

A generous spirit minds not an affront.

One

155. Gr

Heu q

Homo

Heu q

Homo

160. Hon

Habet

Heu q

Homin

Heu d

165. Heu

Habet f

Homo

Homo

Honest

170. Hon

Honest

Homo

Hæred

Hæred

175. Hab

Inferior

Inimic

Id agas

Invitun

180. Inge

In null

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Instruð

Invitar

185. Jucu

Ingenu

155. Grave crimen, etiam cum dictum est leviter, nocet.

Heu quam difficile est gloriæ custodia !

Homo extra corpus est suum cum irascitur.

Heu quam est timendus, quicumq; mori tutum putat!

Homo qui in homine calamitoso est misericors, me-
(menit sui.

160. Honestæ est turpitudine pro bonâ causâ mori.

Habet in adversis auxilia qui in secundis commodat.

Heu quam miserum est lædi ab illo de quo non possis
(queri !

Hominem experiri multa paupertas jubet.

Heu dolor quam miser est, qui in tormento vocem
(non habet!

165. Heu, quam pœnitenda incurrunt homines, vivendo
(diu !

Habet suum venerum blanda oratio.

Homo toties moritur, quoties amittit suos.

Homo semper in sese aliud feret, in alterum aliud
(cogitat.

Honestus rumor alterum est patrimonium.

170. Homo nescit, si dolore fortunam invenit.

Honestè servit qui succumbit temporì.

Homo vitâ commodatus, non donatus est.

Hæredem scire utilius est, quam quærere.

Hæredis fletus sub personâ risus est.

175. Habent locum maledicti crebræ nuptiæ.

Inferior horret quicquid peccat superior.

Inimicum ulcisci vitam accipere est alteram.

Id agas, ne quis tuo te merito oderit.

Invitum cum retineas, exire incitas.

180. Ingenuitatem lædis, cum indignum rogas.

In nullum avârus bonus est, in se pessimus.

Inopi beneficium bis dat, qui dat celeriter.

Instructa inopia est in divitiis cupiditas.

Invitat culpam qui peccatum præterit.

185. Jucundum nihil est nisi quod reficit varietas.

Ingenuitas non recipit contumeliam.

One offends without punishment againſt him that offends but ſeldom.

One ingrateful perſon wrongs all poor men.

There is no reproach in a poor man's life.

190. A poor man wants a few things, a covetous man all things.

So uſe your friend, as to think he may become your enemy.

A ſtout man, or a prosperous man, can endure envy.

Anger is always a lye in love matters.

Envy is angry cloſely and upon a ſmall occaſion.

195. Shun an angry man for a while, an enemy for a long time.

Forgetfulneſs is the remedy of wrongs.

He that overcomes anger, conquers his greateſt enemy.

No body uſeth to hope for good in afflictions but the innocent.

Hafteſneſs is to blame in taking revenge.

200. It is a wiſe man's part to fear his enemy, tho never ſo mean.

Laughing at men in miſery is even an injury.

The judge is condemned, when a guilty man's acquitted.

It is a kind part to pardon, when he is ſorry that is pardoned.

Boldneſs can do very much in doubtful things.

205. A guilty perſon condemns himſelf on the ſame day he offends.

So truſt your friend, that there be no room for an enemy.

An angry man thinks even advice to be a heinous crime.

He badly blames Neptune that again ſuffers Shipwrack.

Honour with an unworthy perſon is inſtead of a diſgrace.

210. When a new commendation is offered, even the old is admitted.

The ſmart of his enemy, is the remedy of him that is hurt.

Fortune is unconfant; ſhe quickly aſks again what ſhe hath given.

It is an univerſal law which bids, Be born and die.

Gain cannot be made without another's loſs.

215. Wantonneſs and praiſe do never agree.

The guilty perſon fears the Law, and the innocent Fortune.

Exceſs wants many things, but covetouſneſs all things.

Ingrateful perſons eſpecially teach men to be hard.

He threatneth many that doth a wrong to one. Impunè

Impunè

Ingrate

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190. Inco

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In am

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195. I

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Loco

210. La

Læſo

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215. L

Leg

Lux

Mal

Mul

Impunè peccat in eum qui peccat rator.

Ingratus unus miseris omnibus nocet.

In misera vita nulla contumelia est.

190. Inopiæ parva defunt, avaritiæ omnia.

Ita amicum habeas, posse ut fieri inimicum putes.

Invidiam ferre aut fortis, aut foelix potest.

In amore mendax semper iracundia.

Invidia tacitè, sed minutè, irascitur.

195. Iratum breviter vites, inimicum diu.

Injuriarum remedium est oblivio.

Iram qui vincit, hostem superat maximum.

In malis sperare bonum, nisi innocens, nemo solet.

In vindicando criminosa est celeritas:

200. Inimicum, quamvis humilem, docti est metuere.

In calamatosos risus etiam injuria est.

Judex damnatur, cum nocens absolvitur.

Ignoscere humanum, ubi pudet cui ignoscitur.

In rebus dubiis plurimi est audacia.

205. Illo nocens se damnat quo peccat die.

Ita crede amico, ne sit inimico locus.

Iratus etiam facinus, consilium putat.

Improbè Neptunum accusat qui iterum naufragium

Loco ignominiae est apud indignum dignitas. (facit.)

210. Laus ubi nova oritur, etiam vetus admittitur.

Laeso doloris remedium inimici dolor.

Levis est fortuna, cità reposcit quæ dedit.

Lex universa est, quæ jubet nasci & mori.

Lucrum sine damno alterius fieri non potest.

215. Lascivia & laus nunquam habent concordiam.

Legem nocens veretur, fortunam innocens.

Luxuriæ defunt multa, avaritiæ omnia.

Malignos fieri maximè ingrati docent.

Multis minatur qui uni facit injuriam.

210. *All delay is distasteful, yet it makes men wise.
It is a bad cause which requires pity.
It is a happy mans lot to die before he calleth death.
It is a miserable thing to be forced to keep that silent which
you desire to speak.
That fortune is most miserable that wants an enemy.*
225. *He is to be called bad, that is good for his own ends.
A bad man is the worst, when he feigns himself good.
When fear cometh, sleep hath but seldom place.
Thou must needs die, but not so oft as thou wouldst.
It is badly done, whatever is done with relying upon fortune.*
230. *He that sends a present to a dead man, takes from himself,
and gives him nothing.
A master that is afraid of his servants is less than a servant.
A true heir is rather born than written.
Women out-strip men in bad counsel.
It is bad pleasure to use our selves to other folks things.*
235. *That is kept with a great deal of danger which pleaseth
many.
The cure is bad when any thing of nature is lost.
Bad natures never need teaching.
To live without danger is not to know misery.
They live ill who think they shall always live.*
240. *By construing a foul word you will make it worse.
The patient deals badly with himself, that makes the Physi-
cian his heir.
He is less deceived that is sooner denied.
Goodness changeth it self, which an injury provokes.
When a Woman museth all alone, she museth some mischief*
245. *He that will do a shrewd turn will every where find an
occasion.
A naughty natured man feeds on his own nature.
He ought to fear many whom many fear.
The greatest command is lost by badly commanding.
A Woman that is married to many men doth not please many.*
250. *It is bad Counsel which cannot be altered.
It is the best for an unfortunate person to do nothing.
The eyes would not offend at all, if the mind could rule the eyes.*

Asseena

220. M
Mal
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Miser

Miser
225. M
Malu
Meru
Mor
Male
230. M

Min
Mag
Mal
Mal
235. M

Mal
Mal
Mis
Ma
240. M
Ma

Mi
Mu
Mu
245. M

Ma
Mu
Ma
Mu
259. N
Ni

220. Mora omnis odio est, sed facit sapientiam.

Mala causa est, quæ requirit misericordiam.

Mori est felix, antequam mortem invocet.

Miserum est tacere cogi quod cupias loqui.

Miserrima est fortuna quæ inimico caret.

225. Malus est vocandus, qui suâ causa est bonus.

Malus, ubi bonum se simulat tunc est pessimus.

Merus cum venit, rarum habet somnus loeum.

Mori necesse est, sed non quoties volueris.

Male geritur quicquid geritur fortunæ fide.

230. Mortuo qui mittit munus, nil dat illi, adimit sibi.

Minor est quam servus dominus qui servos timet.

Magis hæris fidus nascitur quam scribitur.

Malo in consilio scæminæ vincunt viros.

Mala est voluptas, alienis assuescere.

235. Magno cum periculo custoditur, quod multis placet.

Mala est medicina, ubi aliquid naturæ perit.

Malæ naturæ nunquam doctrina indigent.

Miseriam nescire, est, sine periculo vivere.

Male vivunt qui semper victuros se putant.

240. Maledictum interpretando, facies acrius.

Male secum agit ægrotus, medicum qui hæredem facit.

Minus decipitur cui negatur celeriter.

Mutat se bonitas, quam irritat injuria.

Mulier, cum sola cogitat male cogitat.

245. Malefacere qui vult, nusquam non causam invenit.

Malevolus semper sua natura vescitur.

Multos timere debet, quem multi timent.

Male imperando summum imperium amittitur.

Mulier quæ nubit multis, multis non placet.

259. Malum consilium est quod mutari non potest.

Nihil agere, semper in felici est optimam.

Nihil peccant oculi, si animus oculis imperet.

Nihil

Esteem nothing thine own that may be altered.

A man doth lightly die with the fall (of a house) that is, afraid of the fall (of it.) (So dallieth.

255. *Thou knowest not what to wish, or what to avoid; the day Danger is never overcome without danger.*

There is no fortune so good, of which thou may'st not complain.

We men die better no where, than where we had a mind to live.

A covetous man never wants an excuse to deny (one.)

260. *The truth is lost with too much wrangling.*

He is every day condemned that always feareth.

The latter day is always the worse:

It is a ridiculous thing to destroy innocency, in detestation of one that is innocent.

It is a piece of good turn, if thou wilt deny what is desired.

265. *It is a fond thing to fear what cannot be avoided:*

A fearful man calls himself a wary man, and a base fellow calls himself a good Husband.

By putting up an old injury, thou $\left. \begin{array}{l} \text{maist avoid} \\ \text{invitest} \end{array} \right\}$ a new one.

A covetous man as well wanteth what he hath, as what he hath not.

O life, that art long to one in misery, and short to one in prosperity.

Erasm. Rot. Epist. to Joh. Nervius.

WHo would slight Publius's Stage verses? which Aulus Gellius calleth very pretty, and Seneca very eloquent ones; and whose sentences (as the same man witnesseth) the greatest Rhetoricians did not think much to imitate.

Nihil proprium ducas quod mutari possit.
Non citò ruinâ perit vir qui ruinam timet.

255. Nescis quid optes, aut quid fugias, ita laudit diēs.
Nunquam periculum sine periculo vincitur.
Nulla tam bona est fortuna, de quâ nil possis queri.
Nusquam melius morimur homines quàm ubi libenter vivimus.

Negandi causa avaro nunquam deficit.
260. Nimium altercando veritas amittitur.
Quotidie damnatur qui semper timet.
Quotidie est deterior posterior dies.
Ridiculam est, odio nocentis, perdere innocentiam.

Pars beneficii est, quod petitur, benefi neges.
265. Stultum est timere quod vitari non potest.
Timidus vocat se cautum, parcum sordidus.

Veterem ferendo injuriam } vites } novam.
 } invitās }

Tam deest avaro quod habet, quàm quod non habet.

O vita, misero longa, fœlici brevis.

Erasmi. Roc. Epist. ad Joh. Nervium.

PUBLII mimos quis contemnat? quos *Aulus Gellius* lepidissimos, *Seneca*, disertissimos vocat; cujusque sententias (ut idem testatur) non piguit summos etiam Rhetores æmulari.

Cata construed Grammatically, with one row of Latin, and another of English.

1. **S**I Deus est animus, ut carmina dicunt nobis.
If God be a Spirit, as Poets tell us.
 Hic præcipue lit colendus tibi purâ mente.
Let him especially be worshipped of thee with a pure mind.
2. Semper vigila plus, nec esto deditus somno.
Always watch more, and be not given to sleep.
 Nam diuturna quies ministrat alimenta vitiis.
For long continued rest affordeth nourishment to vices.
3. Puta esse primam virtutem compescere linguam;
Think it to be the prime vertue to rule the tongue.
 Ille est proximus Deo qui scit tacere ratione.
He is the nearest to God that knoweth to hold his tongue with reason.
4. Tu sperne esse contrarius tibi repugnando.
Do thou scorn to be contrary to thy self by being cross.
 Ipse qui dissidet secum, conveniet nulli.
He that falls out with himself will agree with no body.
5. Si inspecias vitam hominum, deniq; si (inspecias) mores.
If thou look into the life of men, lastly (if thou look into their) manners.
 Cum culpent alios, nemo vivit sine crimine.
When they blame others, no man liveth without fault.
6. Relinque(ea) quæ tenes nocitura, quamvis sint chara.
Leave (those things) which thou holdest that they will do thee hurt, though they be dear.
 Utilitas debet præponi opibus, tempore.
Benefits ought to be preferred before wealth, in season.
7. Esto constans & lenis, sicut res postulat.
Be grave and remiss as the matter requireth.
 Sapiens mutat mores temporibus sine crimine.
A wise man alters his manners with the times without fault.

8. Crede

- C
8. Crede
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For a
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A
A
 16. *B*

Cato construed Grammatically. 53

8. Crede nil temerè uxori querenti de servis :
Believe not rashly thy Wife complaining of thy servants.
 Etenim mulier sæpe odit quem conjux diligit.
For a woman oftentimes hateth whom her Husband loveth.
9. Et cum mones aliquem, nec ipse velit se moneri.
*And when thou advisest one, and he is not willing that him-
 self should be advised,*
 Si sit charus tibi, noli desistere cœptis.
If he be dear to thee, do not desist from thy beginning.
10. Noli contendere verbis contra verbosos.
Do not strive in words against men full of words.
 Sermo datur cunctis, sapientia animi paucis.
Speech is given to all, (but) wisdom of mind to few.
11. Sic dilige alios, ut sis charus amicus tibi.
So love others that thou maist be a dear friend to thy self.
 Esto sic bonus bonis, nè mala da-mna sequantur te.
Be so good to good men, that evil losses may not follow thee.
12. Fuge rumores, ne incipias haberi novus autor.
Shun reports, lest thou begin to be accounted a new author.
 Nam nocet nulli tacuisse, nocet locutum esse.
*For it hurteth none to have held his peace, it hurteth to
 have spoken.*
13. Noli certo promittere rem promissam tibi.
Do not certainly promise a thing promised to thee.
 Fides est inde rara, quia multi loquuntur multa.
Faith is therefore rare, because many men speak many things.
14. Cùm quis laudet te, memento esse tuus iudex.
When one praiseth thee, remember to be thine own judge.
 Noli credere plus aliis de te, quàm tu tibi.
*Do not believe others more concerning thee, than thou (be-
 lievest) thy self.*
15. Memento narrare multis officium alterius.
Remember to tell to many the good turn of another.
 Atque ipse sileo, cùm tu benefeceris aliis.
*And do thou thy self hold thy tongue, when thou shalt have
 done well to others.*
16. Dum senex recenset facta & dicta multorum ;
*Whilst thou being old rehearst the deeds and sayings of ma-
 ny men ;*

54 Cato construed Grammatically.

Fac quæ ipse juvenis feceris succurrant tibi.

See that those things which thy self, being young, hast done may help thee.

17. Ne cures, si quis loquatur tacito sermone;

Do not care, if one speak with a whispering speech.

Ipse conscius sibi putat omnia dici de se. (himself.

He that is guilty to himself thinks all things to be spoken of

18. Cum fueris foelix, caveto quæ sunt adversa.

When thou shalt be prosperous, take heed of the things that are adverse.

Ultima non respondent primis eodem cursu.

The last things do not answer the first in the same course.

19. Cum dubia & fragilis vita sit tributa nobis;

Seeing a doubtful and brittle life is afforded us.

Noli ponere spem tibi in morte alterius.

Do not place hope for thy self in the death of another.

20. Cum pauper amicus dat tibi exiguum munus;

When a poor friend giveth thee a small present;

Accipito placidè & memento laudare plenè;

Accept it cheerfully, and remember to praise it fully.

21. Cum natura creârit te nudum infantem;

Seeing Nature hath made thee a naked Infant;

Memento ferre patienter onus paupertatis.

Remember to bear patiently the burthen of poverty.

22. Ne timeas illam, quæ est ultima finis vitæ;

Do not fear that which is the last end of life.

Qui meruit mortem, perdit in ipsum quod vivit.

He that fearoth death, loseth that very thing that he liveth,
f. e. the pleasure of living.

23. Si nemo amicus respondet tibi pro meritis.

If no friend answer thee according to thy deserts;

Noli incusare Deum, sed ipse coerce te.

Do not blame God, but do thou restrain thy self.

24. Utere parcè quæsitis, ne quid desit tibi.

Use sparingly things gotten, lest any thing be wanting to thee.

Et ut serves quod est, semper putato deesse tibi.

And that thou may'st keep that which thou hast always, think it is wanting to thee (i. e. that thou wantest)

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Cato construed Grammatically. 55

25. Nè promiseris ulli bis, quod præstare potes ;
Do not promise any man twice, that which thou art able to perform.
 Nè sis ventosus, dum vis haberi urbanus.
Lest thou beest a boaster, whilst thou wouldst be accounted courteous.
26. Qui simulat verbis, nec est fidus amicus corde.
He that dissembleth in his words, and is not a faithful friend in heart.
 Tu quoque fac simile ; sic ars deluditur arte.
Do thou also do the like ; thus craft is cozened with craft.
27. Noli probare homines nimium blandos sermone.
Do not thou allow of men that are too cunning in their speech.
 Fistula canit dulce, dum zuceps decipit volucrem.
The pipe sings sweetly, while the fowler deceiveth the bird.
28. Si nati sint tibi, nec opes, tunc instrue illos.
*If { Sons be to thee } and not wealth, then instruct them,
 { thou hast Sons }*
 Artibus quo possint defendere inopem vitam.
In trades, that they may maintain a poor life.
29. Putato carum quod vile est, vile, quod carum.
Esteem that to be dear which is cheap, and cheap which is dear.
 Si nec habebis parcus tibi, nec avarus ulli.
So shalt thou be accounted neither sparing to thy self, nor covetous to any man.
30. Tu ipse nè feceris ea, quæ soles culpæ.
Do not thou thy self do those things which thou usest to blame.
 Turpe est doctori, cum culpa redarguit ipsum.
It is a foul thing for the teacher, when the fault confutes himself.
31. Petito quod est justum, vel quod videatur honestum.
Desire what is just, or what may seem honest.
 Nam est stultum petere quod possit negari jure.
For it is a fond thing to desire what may be denied by right.

56 Cato construed Grammatically.

32. Nolito præponere ignotum tibi notis ;
Do thou not prefer a thing unknown to thee, before things known.

Cognita constant judicio, incognita casu.
Things known are grounded on judgment; unknown on chance.

33. Cùm dubia vita verteretur incertis peficlis.
Seeing our life is conversant amongst uncertain dangers.
 Quicumque laboras, pone diem pro lucro tibi.
Whosoever art troubled, account a day for a gain to thee.

34. Cùm possis vincere, cede interdum sodali.
When thou maist overcome, give way sometimes to thy companion :

Quoniam dulces amici vincuntur obsequio.
Because sweet friends are overcome by compliance.

35. Ne dubites impendere parva, cùm petas magna.
Doubt not to bestow small things, since thou maist desire great.
 Erenim gratia coniungit charo his rebus.
For favour joyneth together dear friends by these things.

36. Cave inferre litem cum quo gratia juncta est tibi.
Take heed you make no brabble { With whom good will is joyned to thee.
With him that is friends with thee.

Ira generat odium, concordia nutrit amorem.
Anger breeds hatred, concord nourisheth love.

37. Cùm dolor urget te in iram ob culpam servorum,
When grief forceth thee to anger for the fault of thy servants,
 Ipse moderare tibi ut possis parcere tuis.
Do thou moderate thy self that thou maist spare thine own.
 38. Interdum vince ferendo quem potes superare.
Sometimes overcome by suffering him whom thou canst conquer.

Enim patientia semper maxima virtus morum.
{ manners.

For patience(is) always the chiefest vertue of { moral vertues.

39. Potius conserva quæ sunt jam parva labore.
Rather save those things which are already got with pain.

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Cato construed Grammatically. 57

Cum labor in damno est, mortalis egestas crescit.

When our labour is in (recovering) loss, deadly poverty increaseth.

40. *Cum felix fueris interdum dapnabilis notis,*

When thou in prosperity shalt be sometimes frank to thy acquaintance,

Et charis amicis, esto semper proximus tibi.

And dear friends, be thou always nearest to thy self.

L I B. II.

Si forte velis cognoscere cultum telluris,

If perhaps thou wouldst know the Tillage of Land,

Legito Virgilium; quod si magis laboras nosse

Read Virgil; but if thou rather desirest to know

Vires herbarum, Macer dicet tibi carmine.

The Vertues of Herbs, Macer will tell thee in verse.

Si cupis nocere Romana vel Punica bella,

If thou desirest to know the Roman or Carthaginian Wars,

Queras Lucanum, qui dicet praelia Martis.

Get Lucan, who will tell thee the battles of War.

Si libet quid amare, vel dicere amare legendo,

If thou hast any mind to love, or to learn to love by reading,

Petitò Nasonem; sin autem hæc est cura tibi,

Get Ovid; but if this be thy care,

Ut vivas sapiens, audi, quod possis dicere,

That thou maist live wisely, hear, to the end thou maist learn;

Per quæ ævum semotum vitiis traducitur.

By what things an age free from vices is spent.

Ergò ades, & discce legendo quæ sapientia sit.

Therefore come, and learn by reading what wisdom is.

1. **M**emento prodesse etiam ignotis si potes.

Remember to pleasure even those thou knowest not.

Utilius regno, acquirere amicos meritis. (if thou canst.)

It is better than a Kingdom to get friends by desert.

2. **M**itte inquirere arcana Dei, & quid cœlum sit;

Forbear to inquire after the secrets of God and what heaven is;

58 Cato construed Grammatically.

Cùm sis mortalis, cura quæ sunt mortalia ;

Seeing thou art mortal, mind those things that are mortal.

3. Linque metum lethi, nam stultum est in omni tempore ;

Leave the fear of death, for it is a foolish thing at all times ;

Dum metuis mortem, amittis gaudia vitæ.

Whilst thou fearest death thou losest the pleasures of Life.

4. Noli iratus contendere de incerta re.

Do thou not, being angry, contend about an uncertain thing.

Ira impedit animum, nè possit cernere verum.

Anger hindreth the mind that it cannot discern the truth.

5. Fac sumptum propere, cùm res ipsa desiderat ;

Bestow cost readily, when the thing it self requireth.

Etenim aliquid est dandum, cum tempus aut res postulat.

For something is to be given, when time or occasion requires.

6. Fugito quod est nimium, memento gaudere parvo ;

Avoid what is too much, remember to delight in a little ;

Puppis est magis tuta, quæ fertur modico flumine.

The Ship is more safe which is carried in a little River.

7. Memento prudeus celare socios quod pudeat ;

Remember wisely to conceal from thy fellows that whereof thou maist be ashamed.

No plures culpent id quod displicet tibi uni.

Lest many blame that which disliketh thee alone.

8. Nolo putes pravos homines lucrari peccata.

I will not that thou shouldst think that wicked men do gain by their sins.

Peccata latent temporibus, & patent tempore.

Sins lie hid for a time, and they appear in time.

9. Noli contemnere vires exigui corporis.

Do not contemn the strength of a little body.

Pollet consilio, cui natura negavit vim.

He excels in wisdom, to whom nature hath denied strength.

10. Cede tempore, quem scieris non esse parem tibi :

Yield in time to him whom thou knowest is not equal for thee

Sæpe videmus victorem superari à victo.

We often see the conqueror to be overcome by the conquered party.

11. Noli contendere verbis adversus notum :

Do not contend in words against an acquaintance.

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Maxima lis interdum crescit minimis verbis.

The greatest controversie sometimes groweth from the least words.

12. Noli perquirere forte quid Deus intendat.

Do not inquire by lot what God intendeth.

Ipse deliberat, sine te, quid statuatur de te.

He deliberateth, without thee, what he resolves concerning thee.

13. Memento vitare invidiam nimio cultu;

Remember to avoid envy for too much goodness;

Quæ si non lædat, tamen molestum sufferre est hanc.

Which though it hurt thee not, yet it is a troublesome thing to bear this.

14. Esto forti animo cum sis iniquè damnatus.

Be of good courage when thou art unjustly condemned.

Nemo gaudet diu, qui vincet iniquo iudice.

No man joyeth long who getteth the better by a corrupt Judge.

15. Noli referre maledicta litis præteritiæ.

Do not rehearse the railing words of a contention past.

Est malorum, meminisse iram post inimicitias.

It is the property of wicked men to remember anger after falling out.

16. Nec ipse collaudeste, nec culpaveris te.

Neither do thou thy self praise thy self, nor blame thy self.

Stulti faciunt hoc, quos inanis gloria vexat.

Fools do this, whom vain-glory vexeth.

Utere modicè quæsitis, dum sumptus abundat.

Use sparingly goods gotten, whilst gettings abound.

Quod partum est longo tempore, labitur exiguè.

That which is gotten in a long time, consumeth in a little time.

18. Esto insipiens, cum tempus aut res postulat.

Be (like) a fool, when time or occasion requireth.

Est summa prudentia simulare stulticiam loco.

It is the greatest discretion to counterfeit folly upon occasion.

19. Fugito luxuriam, simul & memento vitare.

Avoid prodigality, and also remember to avoid

Crimen avaritiæ, nam sunt contraria famæ.

The crime of covetousness, for they are contrary to good report.

20. Nolito credere semper referenti quædam.

Do not believe one that always telleth some (news.)

60 Cato construed Grammatically.

Exigua fides est tribuenda iis qui loquuntur multa.
Small credit is to be given to them that speak many words.

21. Tu noli ignoscere tibi quod peccas potu :

Do not thou pardon thyself that thou offendest in drink :
 Nam est nullum crimen vini, sed culpa bibentis.
For it is not the fault of the wine, but of the drinker.

22. Committe arcanum consilium tacito sodali.

Commit thy secret counsel to thy close Companion.

Committe auxilium corporis fideli medico.

Commit the cure of thy body to a faithful Physician.

23. Noli tu ferre molestè indignos successus :

Do not thou take ill unworthy successes :

Fortuna indulget malis, ut possit lædere.

Fortune pampers evil men, that she may hurt them.

24. Prospice, hos casus esse ferendos, qui veniunt :

For see, that these chances are to be endured, which fall out :

Nam quicquid prævideris antè, lædit leviùs.

For whatsoever thou shalt foresee before, hurteth less.

25. Noli submittere animum in adversis rebus :

Do not let down thy courage in adversity :

Retine spem ; spes una nec relinquit hominem morte.

Retain hope ; hope only doth not leave a man in death.

26. Noli demittere rein quam nolis aptam tibi :

Do not let slip a thing which thou knowest fit for thee :

Occasio est calvo post, frontè capillatà.

Opportunity is bald behind, with a bushy Forehead.

27. Specta quod sequitur, arque videro quod imminet antè.

Look at that which followeth, and see that which is ready to come before.

Imitare illum Deum quis spectat utramque partem.

*Imitate that God which looketh } at both sides.
 both ways.*

28. Ut valias fortior, esto interdum parcior :

That thou maist be strong, be sometimes more sparing :

Pauca debentur voluptati, plura saluti.

Few things are due to pleasure (but) more to health.

29. Unus nunquam contempseris iudicium populi :

Being (but) one, never slight the judgment of the people :

Ne

Ne placeas nulli, dum vis contemnere multos.

Letst thou please none, whilst thou wilt scorn many.

30. Sit tibi cura salutis præcipuè, quod primum est.

Have thou a care of thy health especially, which is the main thing.

Cùm sis causa doloris tibi, nec culpes tempora.

When thou art a cause of sorrow to thy self, blame not the times.

31. Nè cures somnia, nam mens humana sperans,

Do not heed dreams, for mans mind hoping,

Cernit id ipsum per somnum, quod oporat cùm vigila.

Seeth that very thing in sleep, which it desireth when it is awake.

LIB. III.

LECTOR, quicumque velis cognoscere hoc carmen,

Reader, whosoever wouldst know this Poem,

Feres hæc præcepta, quæ sunt gratissima vitæ.

Thou must bear (away) these precepts which are very profitable for (ones) life.

Instrue animum præceptis, nec cesses discere :

Furnish thy mind with precepts, and cease not to learn :

Nam vita est quasi imago mortis sine doctrinâ.

For life is as it were the image of death without learning.

Ferre multa commoda ; in autem spreveris illud,

Thou shalt bear away much benefit ; but if thou neglect it,

Ipsè non neglexeris me scriptorum, sed re.

Thou shalt not neglect me the writer, but thy self.

1. **N**E cures verba malorum, cum vivas rectè.

Regard not the words of ill men, when thou livest well.

Non est nostri arbitrii quid quisque loquatur.

It is not in our power what any one may say.

2. Productus testis, celato crimen amici,

Being produced as a witness, conceal the fault of thy friend.

62 Cato construed Grammatically.

Quantumcunque potes, tamen pudore salvo ante.

As much as thou canst, yet { *thy honour being safe before.*
saving thy credit first.

3. Memento cavere blandos, et blæsos sermones :

Remember to take heed of fawning and lispng speeches.

Simplicitas veri est sana, fraus loquendi est ficta.

The simplicity of Truth is sound { *deceit of speech is feigned.*
deceitful speech is feigned.

4. Fugito segnitiam, quæ fertur ignavia vitæ ;

Eschew slothfulness, which is called laziness of life ;

Nam cum animus languet, inertia consumit corpus.

For when the mind is lazy, laziness consumeth the body.

5. Interdum interpone gaudia tuis curis,

Sometimes interpose joys with thy cares,

Ut possis sufferre quemvis laborem animo.

That thou maist endure any labour in thy mind.

6. Ne unquam carperis dictum aut factum alterius,

Do not at the same time carp at the saying or doing of another,

Ne alter derideat te simili exemplo.

Lest another jeer thee by the like example.

7. Serva augendo quæ suprema fors dederit tibi.

Save in increasing those things which the last will hath granted thee.

Notata fabulis ; ne sis quem fama loquatur.

Being set down in the { *lest thou beest he whom reports may*
Will, { *talk of.*
lest thou beest he whom folk may talk
on.

8. Cum divitiæ superant tibi in fine senectæ,

When riches abound to thee in the end of thy old age,

Facito vivas munificus, non parvus amicis.

See thou live munificent, not sparing to thy friends.

9. Dominus nè despice utile consilium servi.

Thou being a master, do not despise the good counsel of thy servant.

Temperis unquam sensum nullius, si prodest.

D. spise not at any time the opinion of any man, if it be good.

10. Si non est rebus & in censu quod fuit ante,
If there be not in thy means an estate what there was before,
 Fac vivas contentus eo quod tempora prebent.
See thou live content with that which the times afford.
11. Fuge nè ducas uxorem sub nomine dotis;
Beware that thou marry not a wife for her portions sake;
 Nec velis retinere, si cœperit esse molesta.
And desire not to keep her, if she begin to be troublesome.
12. Disce exemplo multorum, quæ facta sequaris,
Learn by the examples of many what deeds thou maist follow,
 Quæ fugias; vita aliena est magistra nobis.
And what thou maist shun; another mans life is a mistress to us.
13. Tentas id quod potes, nè pressus pondere operis.
Attempt that which thou art able to do, lest being pressed with
the weight of the work,
 Labor succumbat, & relinquo tentata frustra.
Thy labour fail, and thou leave the thing attempted in vain.
14. Nolito tacere quod nosti haud rectè factum,
Do not thou conceal what thou knowest is not well done.
 Ne videare tacendo velle imitare malos.
Lest thou seem by concealing to be willing to imitate bad men.
15. Rogato auxilium judicis sub iniqua lege;
Intreat the aid of the Judge under a harsh law;
 Etiam leges ipsæ cupiunt ut regantur jure.
Even the laws themselves desire that they may be ruled by right.
16. Memento ferre patienter quod pateris merito;
Remember to bear patiently what thou sufferest deservedly;
 Quæ cum sis reus tibi, damna ipsum, te iudice.
And when thou art guilty (to thy self) condemn (thy) self, thou
(thy self) being the Judge.
17. Facito legas multa perlectis, perlege multa;
See thou read many things, when these are read over, read
over many things;
 Nam poetæ canunt miranda, sed non credenda.
For Poets sing strange things, but not to be believed.
18. Fac sis modestus sermone inter convivas;
See thou beest modest in thy talk amongst strangers;

64 Cato construed Grammatically.

Ne dicare loquax dum vis haberi urbanus.

Lest thou be called talkative, whilst thou art willing to be accounted mannerly.

19. Nolito timere verba iratæ conjugis,

Do not fear the words of thy angry wife,

Nam fœmina struit insidias lacrymis, dum plorat.

For a woman layeth snares with her tears, whilst she weepeth.

20. Utere quæsitis, sed ne videaris abuti :

Use (goods) gotten, but not to abuse them :

Qui consumunt sua, sequuntur aliena cum deest.

They that waste their own goods, follow other mens, when they want.

21. Fac proponas tibi, mortem non esse timendam ;

See thou propound to thy self, that death is not to be feared ;

Quæ si non est bona, tamen illa est finis malorum.

Which if it be not good, yet it is the end of evils.

22. Memento ferre linguam uxoris si frugi est :

Remember to endure thy wifes tongue, if she be a good huswife.

Namque est malum velle pati nil, nec posse tacere.

For it is a bad thing to be willing to suffer nothing, and not to be able to keep silence.

23. Dilige charos parentes non ægrâ pietate.

Love thy dear parents with an unconstrained love ;

Nec offendas matrem, dum vis esse bonus parenti ;

And offend not thy mother, whilst thou art willing to be doubtful to thy Father.

LIB. IV.

Quicumque cupis traducere securam vitam,

Whosoever desireth to lead a quiet life,

Nec animum hædere vitiis quæ obsunt moribus.

And not (to have thy mind stick in vices which hurt manners,

Memento hæc præcepta semper relegenda tibi.

Remember these precepts (are) always to be read by thee.

Invenies

Invenies aliquid, in quo utare re magistro.

Thou shalt find something, in which thou maist use thy self (as master.)

i. e. thou maist be thine own teacher, or, learn to order thy self.

1. **D**espice divitias, si vis esse beatus animo ;
Scorn riches, if thou wilt be happy in mind ;
 Quas qui suspiciunt, semper avari mendicant.
Which they that gaze upon, being always covetous, live beggarly.
2. Commoda naturæ deerunt tibi nullo tempore,
The benefits of nature will be wanting to thee at no time,
 Si fueris contentus eo quod usus postulat.
If thou shalt be content with that which need requirerh.
3. Cum sis incautus, nec gubernes rem ratione,
When thou wert unwary, and dost not govern thy estate with discretion,
 Noli dicere fortunam cæcam, quæ non est.
Do not call fortune blind, which is not.
4. Dilige denarium, sed dilige formam parcè,
Love the penny, but love (its) stamp sparingly,
 Quam nemo sanctus, nec honestus, caprat habere.
Which no holy, nor honest man, coveteth to have.
5. Cum fueris locuples, memento curare corpus.
When thou shalt be rich, remember to look to thy body.
 Æger dives habet nummos, sed non habet ipsum.
A sick rich man hath money, but he hath not himself.
6. Cum discens aliquando tuleris verberare magistri.
Seeing when thou learnest, thou sometimes endurest the jerks of thy master.
 Fer imperium patris, cum exit iram verbis.
Endure the command of (thy) Father, when he groweth angry in words.
7. Age res quæ profunt, rursus memento vitare,
Do things that profit, again remember to shun things,
 In quibus inest error, nec est certa spes laboris.
In which there is a mistake, and there is no certain hope (of requital) of labour.

66 Cato construed Grammatically.

8. Concede gratis roganti, quod potes donare,
Grant freely to him that asketh thee, that which thou canst give.
Nam est in parte lucrorum, fecisse rectè bonis.
For it is in part of gains to have done well to good men.
9. Discute confestim quid sit suspectum est tibi,
Examine it presently what it is which is suspected to thee,
Nam que solent nocere quæ sunt neglecta primo.
For those things use to hurt, which are neglected at first.
10. Cum damnosa voluptas Veneris detineat te,
When the hurtful pleasure of lechery detaineth thee,
Noli indulgere galæ, quæ est amica ventris:
Do not pamper gluttony, which is a friend of the bellies.
11. Cum proponas tibi timere cuncta animalia,
When thou resolvest with thy self to fear all living Creatures,
Præcipio tibi unum hominem esse timendum plus.
I warn thee that only man is to be feared more.
12. Cum prævalidæ vires fuerunt tibi in corpore,
When thou shalt have able strength in body,
Fac sapias, sic tu poteris haberi vir fortis.
See thou beest wise, so thou maist be accounted a gallant man.
13. Petito auxilium à notis, si forte laboras,
Desire help of thy acquaintance, if perhaps thou art in trouble.
Nec quisquam melior medicus, quàm fidus amicus.
There is not any better Physician than a faithful friend,
14. Cur victima moritur pro te, cum ipse sis nocens?
Why doth a beast sacrificed die for thee, when thou thy self art faulty?
Est stultitia sperare salutem morte alterius.
It is a folly to hope for salvation by the death of another.
15. Cum quæris tibi vel socium, vel fidum amicum,
When thou seekest for thy self either a companion, or a faithful friend,
Non fortuna, sed vita hominis est quærenda tibi.
Not the fortune, but the life of the man is to be enquired after by thee.

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16. Utere opibus quæsitis, fuge nomen avari.
Make use of thy wealth gotten, avoid the name of a covetous man.
 Quid divitiæ profunt tibi, si abundas pauper?
What do riches profit thee, if thou hast abundance and art poor?
17. Si cupis servare honestam famam, dum vivis.
If thou desirest to keep an honest name, whilst thou livest.
 Fac fugias animo quæ sunt mala gaudia vitæ.
See that thou shun with thy mind those things that are the wicked pleasures of Life.
18. Cum sapias animo, noli irridere senectum:
When thou art wise in mind, do not thou mock old age:
 Nam quicumque senex, puerilis sensus est in illo.
For whosoever is old, a childish understanding is in him.
19. Disce aliquid, nam cum fortuna recedit subito,
Learn something, for when fortune goes back on a sudden,
 Ars remanet, quæ non unquam deserit vitam hominis.
Skill remaineth, which never forsaketh the life of man.
20. Tacitus prospicito omnia quæ quisque loquatur,
Keep silence, consider all things, which any one saith,
 Sermo celat mores hominum, idem indicat.
Speech conceals the manners of men, and the same discover them.
21. Exerce studium quamvis perceperis artem.
Use study, though thou understand the Art.
 Ut cura adjuvat ingenium, sic & manus usum.
As care helpeth the wit, so also the hand helpeth use.
22. Ne multum cures, tempora lethi futuri.
Do not much care for the time of death to come.
 Is non timet mortem, qui scit contemnere vitam.
He doth not fear death, who knoweth to contemn life.
23. Disce, sed à doctis; ipse doceto indoctos;
Learn, but of them that are learned; do thou thy self teach the unlearned.
 Etenim doctrina bonarum rerum est propaganda.
For the doctrine of good things is to be propagated.
24. Bibe hoc quod profit, si tu vis vivere sanus.
Drink that which may do thee good, if thou wilt live in health

68 Cato construed Grammatically.

Voluptas est quandoque causa mali morbi homini.

Pleasure is sometimes a cause of an ill disease to a man.

25. Quodcunque laudaris palam, quodcunque probaris,
Whatsoever thou shalt have praised openly, (or) whatsoever thou shalt have allowed,

Vide ne damnes hoc rursus crimine levitatis.

See thou dost not condemn this again through the fault of lightness.

26. Tranquillis rebus caveto quæ sunt adversa :

In prosperity beware of things that are adverse :

Rursus memento sperare melius adversis.

Again remember to hope better in adversity.

27. Ne cesses dicere; sapientia crescit curâ ;

Cease not to learn, wisdom increaseth by care ;

Rara prudentia datur longo usu temporis.

Rare wisdom is given by long use of time.

28. Laudato parcè ; nam una dies monstrabit,

Praise sparingly ; for one day will shew,

Qualis amicus fuerit; quem tu sæpe probaris.

What a friend he hath been, whom thou hast often commended.

29. Ne pudeat, velle te doceri quæ nesceris ;

Be not ashamed, to be willing that thou beest taught what things thou knowest not ;

Est laus scire aliquid ; est pudor velle discere nil.

It is a commendation to know something ; it is a shame to be willing to learn nothing.

30. Cùm lis & voluptas est juncta Venere & Baccho ;

Seeing contention and pleasure is joyned with Venery and Wine ;

Complectere animo quod lautum est, sed fuge lites.

Embrace in thy mind that which is pleasant, but avoid the contentious.

31. Memento vitare demissos animo, ac tacitos.

Remember to avoid men of a sullen disposition, and silent,

Unda forsan latet alt.ù., quâ flumen est placidum.

The water perhaps is deeper where the River is calm.

32. Cùm fortuna tuarum rerum displiceat tibi.

When the fortune of thy means disliketh thee.

Specta

Specula alterius quo discrimine sis pejor.

Look at another mans (and) in what difference thou art worse.

33. *Tenta id quod potes, nam est multò tutius*

At tempt that which thou canst do, for it is much safer

Carpere litius remis, quàm tendere velum in altum.

To keep near the shoar with Oars, than to hoist up the sail into the deep.

34. *Noli pravè contendere contra justum hominem ;*

Do not maliciously contend against a just man ;

Enim Deus semper, uliscitur in justas iras.

For God doth always revenge unjust contentions.

35. *Opibus ereptis, noli gaudere querendo ;*

When thy wealth is taken away, do not delight in complaining.

Sed potiùs gaude, si contingit tibi habere.

But rather rejoyce, if it befall thee to have wealth.

36. *Est gravis jactura amittere quæ sunt, damnis :*

It is a grievous loss to lose what we have by mishaps :

Sunt quædam quæ decet amicum ferre patienter.

There be some (mishaps) which it becometh a friend to bear

37. *Noli promittere tibi longa tempora viræ : (patiently.*

Do not promise to thy self long time of life.

Quocunque ingrederis, mors umbra corporis sequitur.

Which way soever thou goest, death the shadow of the body followeth.

38. *Placa Deum thure, sine virulum crescat aratro :*

Pacifie God with frankincense, suffer the calf to grow for the

Ne credas placare Deum dum litatur cede. plough :

Do not think to appease God, whilst thou sacrificest with slaughter.

39. *Læsus cede locum fortunæ, eede potenti ;*

Being hurt give place to fortune, give place to a great man ;

Qui potuit cedere, aliquando valebit prodesse.

He that could give way will sometimes be able to do good.

40. *Ipse castiga te subinde, cum peccaris quid ;*

Do thou chastise thy self forthwith, when thou hast offended in any thing.

Dum sanas vulnera, dolor est medicina doloris.

Whilst thou healest wounds, smart is the remedy of smart.

41. *Nunquam*

41. Nunquam damnaris amicum post longum tempus :
Never condemn thy friend after a long time :
 Mutavit mores, sed memento prima pignora.
He hath changed his manners, but remember the first pledges.
42. Quò sis magis gravior, officiis esto charior. (*indeared.*)
That thou maist be the more pleasing in thy service, be the more
 Ne subeas nomen, quod dicitur Officii perda.
Lest thou undergo the name which is called a thankless person.
43. Suspectus caveas, ne sis miser omnibus horis.
Being suspected, take heed thou beest not miserable every hour.
 Nam mors est aptissima timidis & suspectis.
For death is most fit for fearful and suspected persons.
44. Cum mercatus fueris servos in proprios usus,
When thou shalt have bought slaves for thy own use,
 Et diceas famulos tamen memento esse homines.
And call'st them servants yet remember they are men.
45. Prima occasio est capienda tibi quam primum :
The first occasion is to be taken by thee as soon as can be :
 Ne quæras rursus quæ neglexeris jam antè.
Lest thou seek again what thou hast neglected afore:
46. Noli gaudere repentinâ morte malorum :
Do not rejoyce at the sudden death of evil men.
 Obeunt felices, quorum vita est sine crimine.
They die happy whose life is without fault.
47. Cum sit tibi conjux, nec res, & fama laboret,
When thou hast a Wife, and no means, and her name is suspected,
 Putas inimicum nomen amici vitandum.
Think that the hurtful name of a friend is to be avoided.
48. Cum contingat tibi cognoscere multa studio,
When it befalls thee to know many things by study,
 Fac discas multa, & vites nescire doceri.
See thou learn many things, and shun not to know to be taught.
49. Miraris me scribere versus nudis verbis ?
Dost thou wonder that I write verses in bare words.
 Brevitas sensus fecit conjungere hos binos ;
The shortness of the sense made me joyn these verses two and two together.

Index rerum in Catonis Distichis. Prior nomen
 rus librum, posterior autem Distichon
 tibi notat.

A
 Admonitio, 1, 9
 Adversarius, 1, 38, 2, 14
 Adversaries, 1, 18, 2, 25, 4, 26
 Adulatio, 1, 27
 Eger, 4, 5
 Estimatio, 1, 29
 Amicitia, 1, 36
 Amicus, 1, 11, 1, 23, 1, 26, 1, 34, 2, 1, 2, 22, 3, 2, 4, 3, 4, 15, 4, 36, 4, 41
 Ars, 1, 26, 1, 28, 3, 19, 5, 21
 Asperitas, 1, 30
 Avaritia, 2, 19, 4, 16

B
 Beneficentia, 1, 40, 2, 1
 Beneficium, 2, 15, 1, 23, 4, 42
 Blandiloquentia, 3, 3

C
 Castigatio, 1, 37, 4, 6
 Casus, 2, 24
 Concordia, 1, 36
 Conscius, 1, 17, 3, 1
 Consilium, 2, 1, 9, 22, 9

Contentio, 3, 4
 Contentus, 4, 2
 Contrarius, 1, 4
 Convivium, 3, 18
 Credulitas, 2, 20
 Crimen, 3, 2
 Cuius, 2, 13
 Cultus Dei, 1, 1

D
 Deus, 1, 1, 4, 28
 Dissimulatio, 1, 7, 1, 26, 2, 18
 Divitia, 4, 1, 4, 16
 Doctor, 1, 30
 Doctrina, 4, 23, 4, 27, 4, 9
 Dolor, 2, 30
 Donum, 1, 20, 4, 8

E
 Ebrietas, 2, 21
 Egestas, 1, 39
F

Fama, 2, 1, 2, 4, 17
 Fides, 1, 13
 Fortitudo, 4, 12
 Fortuna, 2, 12, 4, 3, 4, 35
 Fraus, 3, 3
 Frugalitas, 1, 24, 37

G
 Gloria manis, 2, 19
 Gratia, 1, 35, 1, 36

Gula, 0, 10

H

Hereditas, 3, 7
 Heredipeta, 1, 19
 Homo, 4, 11
 Humanitas, 4, 44
 Humilis fortuna, 4, 6

I

Ignavia, 3, 4
 Ignotum, 1, 32
 Ingratitudo, 1, 23
 Inimicitia, 2, 15, 4, 42

Institutio, 1, 28
 Intemperantia, 2, 30
 Invidia, 2, 13
 Ira, 1, 36, 37, 2, 4, 2, 15
 Iudicium, 2, 14, 3, 17

Iustus, 4, 25
 Juventus, 1, 16

L

Labor, 1, 49
 Laus, 1, 14, 2, 16, 4, 25, 4, 28
 Levitas, 45, 15
 Lex, 3, 15
 Lingua, 1, 3
 Lis, 1, 36, 11, 2, 15
 Loquacitas, 2, 20, 2, 18

Luxus

I N D E X.

| | | |
|--------------------------------|---------------------------------|---------------------------------|
| <i>Luxus</i> , 2, 13, 19 | <i>Petitio</i> , 1, 31 | <i>Somnium</i> , 2, 31 |
| M. | <i>Potentior</i> , 2, 10, 4, 36 | <i>Sonus</i> , 1, 2 |
| <i>Magister</i> , 4, 6 | <i>Proaigalitas</i> , 2, 19, | <i>Sors</i> , 4, 32 |
| <i>Medicus</i> , 2, 22, 4, 13 | 3, 20 | <i>Sorilegium</i> , 2, 12 |
| <i>Memoria</i> , 4, 49 | <i>Promissio</i> , 1, 13, 1, 25 | <i>Spes</i> , 2, 25 |
| <i>Modestia</i> , 3, 18 | <i>Prosperares</i> , 1, 18, | <i>Studium</i> , 4, 27, 4, 28 |
| <i>Mores</i> , 1, 7 | 2, 27, 4, 26 | <i>Stultitia</i> , 1, 10, 2, 18 |
| <i>Morositas</i> , 1, 36 | <i>Providentia</i> , 2, 18, 2, | <i>Successus</i> , 2, 23 |
| <i>Mors</i> , 1, 19, 1, 22, | 27, 4, 27 | <i>Sumptus</i> , 2, 5, 2, 17 |
| 4 2, 3, 3, 21, 4, 22, | <i>Prudentia</i> , 2, 24, 1, | <i>Supercilium</i> , 2, 18 |
| 4, 37, 4, 46 | 27 | <i>Suspicio</i> , 1, 16, 4, 9, |
| <i>Multitudo</i> , 2, 29 | Q. | 43 |
| <i>Munificentia</i> , 3, 8 | <i>Quæsta</i> , 1, 39, 3, 20 | T. |
| <i>Manus</i> , 1, 20 | <i>Querela</i> , 1, 8, 4, 35 | <i>Taciturnitas</i> , 1, 3, 4, |
| N. | R. | 31 |
| <i>Notum</i> , 1, 32 | <i>Recreatio</i> , 3, 5 | <i>Testis</i> , 3, 2, 1, 30 |
| O. | <i>Reprehensio</i> , 3, 6 | V. |
| 4 <i>Obsequium</i> , 1, 34 | <i>Res</i> , 1, 29, 4, 3 | <i>Valetudo</i> , 2, 28, 30, 4, |
| <i>Occasio</i> , 2, 26, 4, 45, | <i>Riger</i> , 3, 15 | 5, 24 |
| <i>Odium</i> , 1, 36, 2, 13 | <i>Rixa</i> , 2, 11 | <i>nus</i> , 4, 10 |
| <i>Officium</i> , 1, 35, 4, 42 | <i>Rumor</i> , 2, 12 | <i>Verboſitas</i> , 1, 10, 2, |
| 4 <i>Opes</i> , 4, 19 | S. | 11 |
| <i>Opinio</i> , 1, 29 | <i>Sacrificium</i> , 4, 14 | <i>Vinum</i> , 1, 21 |
| <i>Oratio</i> , 4, 20 | <i>Salus</i> , 2, 28, 30, 4, 14 | <i>Vires</i> , 2, 9, 3, 13, 4, |
| P. | <i>Sapientia</i> , 2, 29, 4, | 35 |
| 4 <i>Penitentia</i> , 4, 40 | 12 | <i>Virtus</i> , 2, 9 |
| <i>Parens</i> , 3, 23 | <i>Segnities</i> , 3, 4 | <i>Vita</i> , 1, 19, 13, 3, 2, |
| <i>Parſimonia</i> , 1, 24, 2, | <i>Senectus</i> , 1, 16, 3, 8, | 28, 3, 1 |
| 27, 2, 28 | 4, 14 | <i>Vituperium</i> , 21, 6 |
| 4 <i>Patientia</i> , 1, 38, 3, | <i>Sermo</i> , 4, 20 | <i>Voluptas</i> , 2, 28, 2, 30, |
| 16 | <i>Servus</i> , 4, 44 | 4, 5, 4, 24 |
| <i>Paupertas</i> , 1, 21, 4, | <i>Silentium</i> , 3, 16 | <i>Urbanitas</i> , 1, 25, 3, 18 |
| 47 | <i>Simplicitas</i> , 3, 3 | <i>Utilitas</i> , 1, 6, 4, 7 |
| <i>Peccatum</i> , 2, 7, 2, 8, | <i>Simulatio</i> , 1, 26 | <i>Vulguſ</i> , 1, 29 |
| 2, 21 | <i>Simultas</i> , 2, 15 | <i>Uxor</i> , 1, 8, 3, 11, 3, |
| <i>Pecunia</i> , 4, 4, 4, 4, 5 | <i>Sobrietas</i> , 4, 30 | 19, 4, 22 |

F I N I S.

gi

, 12

7, 4, 28

0, 2, 18

3

2, 17

18

4, 9,

43

3, 4,

31

30

30, 4,

5, 24

10, 2,

11

13, 4,

35

3, 3, 2,

3, 3, 1

6

2, 30,

4, 24

5, 3, 18

4, 7

11, 3,

4, 22

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